Church Life

VOL. IV. AUGUST, 1907. No. 8.

THE PASTOR'S MESSAGE.

My "Welcome Home" from church and Sunday school, from everybody in general and the family at 3319 Calumet avenue in particular, was a most gracious ending to a most glorious trip. All along the line of my pilgrimage your showers of letters, bearing kind and hearty messages, have cheered and inspired me, and your expressions of joy and affection at my home coming formed a fitting climax and crown to all your acts of thoughtfulness.

I am glad that the activities of the church have been carried forward so successfully during these months. That the Men's League has had, Sunday by Sunday, from 22 to 26 in its Bible class, is a cause for special encouragement and shows that these are elements of real and permanent strength in that organization. When the work in this department reopens in the autumn I hope that we may be able to begin with a number equal to our average attendance during the late autumn and winter of last year, which was about 40.

During the months of my absence you have had the privilege of hearing some of the greatest preachers in our denomination preach some of their greatest sermons. I know that you have appreciated and enjoyed this opportunity. There are few, if any, stronger or more virile preachers in our country today than Dr. Dixon, Dr. Butler and Dr. Terry, while Dr. Soares is a teacher of preachers in the ways of pulpit eloquence.

I am grateful to see the excellent congregations that have assembled the last three Sundays. Several people from distant cities, as well as from other parts of our city, have expressed to me their great surprise at the size of our summer audiences. I hope that this may continue during August ,the hardest month in the year for church attendance. Yesterday, after the preaching service, 246 people remained for the celebration of the Lord's Supper. Last year the August communion was attended by only 91 persons, I believe. To have nearly three times that number is cause for thankfulness.

I am especially anxious that the open air meeting on Monday evening may be more vigorously sustained. Can we not take this matter to heart? At these services we face a great opportunity for reaching the unsaved. Mr. Gibbs presents a forceful and earnest message. Many people linger to listen. But I notice that the number of Christians present to help in the singing and support the work by their presence, is lamentably small. Last year two fine young men were converted in these meetings, soundly and thoroughly converted, and have ever since been leading true and noble Christian lives. I plead with you all to rally to the support of these meetings.

Many of you have told me that day by day during my absence you prayed for me, and for my safe return. Your united prayers were surely heard. God's providence was over me. I had not a mishap, an accident, hardly even a delay or worry, on my entire trip, and not an hour of sickness—except home-sickness. I think that in all my life I never felt so well, so strong, so able and eager for work.

Let us seek, all of us, by united planning, prayer, and effort, to do our Master's bidding in the midst of this mighty city. Let us get into the harness, and enter earnestly and loyally into the work, not in October—which would probably mean December, and perhaps never—but now, in this August which is ours, now, in the name of our Lord and King.

Your Affectionate Pastor,

AUSTEN KENNEDY DE BLOIS.

Last Sunday morning our congregation consisted of about 25 per cent. of strangers. Brothers and sisters, did you greet them? Let me tell you, a good hand shake and "how do you do" is what gathers these into the fold. If they belong to another church they go away with a feeling of fellowship. If not a member, they say, "Well, they are friendly to a fellow," and come again. Do not let an opportunity pass to welcome people in the house of God.

THE CHURCH AT WORK.

The Raymond prayer meeting is growing in numbers and interest and if you expect to go there you must hustle or you won't get a seat.

Have you ever heard our "quintette" at Raymond on Sunday evenings? If not, you should. If you have heard them you certainly will come again to hear them.

The Sunday evening services at Raymond are being well attended and are very interesting. Sunday evening, July 28, saw one of the best filled houses for many a month.

Do you know why the Raymond Sunday evening service is called "The People's Popular Happy Hour Sunday Service"? Come and you will quickly see. They don't keep you long. It is just 60 minutes long.

Have you ever visited Raymond Mission? If not, why not? Raymond is a part of the First church. Your presence will show your interest and encourage those working on the field. Services are held at 3:00 and 8:00 p. m. Sundays. Prayer meetings Tuesday night.

Do you attend Sunday evening service? If not, why not? If you are a member of the church and do not attend how can you expect the people of the world to come? Let the brethren and sisters pray, "Do not let us have to be sensational but let our prayers and presence go together."

It is thought that more church members are absent this year than ever before. So many are taking week end off. This makes our congregation look small but it is with pleasure that we know so many are enjcying this beautiful summer weather and only wish that we might all be able to do the same.

The pastor, deacons and trustees had a very pleasant meeting in the church parlors Tuesday evening, July 30. It is understood that they will hold another meeting early in September, from the result of which it is expected great plans for work this coming fall and winter will be formulated.

Let us all pray that we may be ready to assist in every way and carry forward with a will the work that the chosen officers of our church are contemplating.

Our open air meetings on Monday nights are interesting and beneficial to all who attend. This is a meeting of First church people and should receive their support. Will you be with us every Monday night while these meetings last? We need your help.

Come at 7:45 to prayer service in the church parlors and then be with us in the outdoor service at 8:00. Come prepared to stay through the service for leaving during a service attracts the attention of those we are trying to reach and defeats the cause for which we meet, labor and pray.

Sunday, July 21, was the occasion of the return of our pastor from his four and one-half months' trip around the world. A large crowd welcomed him at both services and were made happy by hearing his voice as they listened to his words of cheer, comfort and advice. The warm welcome by the people at the close of each service must have been all that could be desired by him and have made him rejoice to be once more with those whom through service he had learned to love. He comes home to us laden with rich thought, inspired to greater activity and filled with ideas and plans for extending our Master's Kingdom which will include all the finance, nerve force, brain and spirit of his church to carry to successful completion.

THE SUNDAY SCHOOL.

In the absence of Mrs. Thomas, assistant superintendent in charge of the primary work, our superintendent, Mr. Piercey, has been doing double work. He can do it, for he is a hustler.

Postal card notices have been received by the Sunday school from Mr. and Mrs. William Wigney, acounting for every Sunday since they left for their trip. The last one received was dated July 14.

The special collection for the little girl, we rejoice to say, is over $65.

Collected from the church, $48.50, and from the Sunday school, $16.97. More has been promised, but is not yet paid in.

On acount of the noise from the cars, lack of vetilation and room Deacon Ahren's Bible class has changed its location and until September 1 will occupy the opposite room on the south side of the building.

Are you interested in the study of God's word? If so, why not attend Wednesday evening prayer meeting. Subject is until further notice the Sunday school lesson for the next Sunday. Sunday school teachers respectfully invited.

The attendance at our Sunday school has been good and it is understood the officers are much encouraged and are forming plans with the aid of our pastor to open the fall campaign with force and vigor and increase the attendance.

Are you aware there is a class in our Sunday school that for some months has been without a teacher. You ask, "How can we

keep the young men in our Sunday school?" By volunteering to teach their class, if you are not a teacher.

Mrs. W. B. Ware has taken charge of Mrs. Pickett's Sunday school class and will be glad to see any of her old scholars. Mrs. Ware is a teacher of such rare ability that it is trusted that as many young ladies as can do so will attend her class.

As upon recommendation of the officers of Raymond chapel it has been decided to elect the officers for the ensuing year the first of September, Thursday evening of the week following there will be a reunion of the teachers and officers at which time plans will be talked of and the winter's work outlined.

One of the largest classes in our Sunday school, Mr. Ahren's class, is still growing. Have you ever visited that class? If not, you are most cordially invited. Most of the members of the class belong to the church and they have some great talks on the lessons. They meet at 9:30 every Sunday morning. Come.

Sunday, July 21, was the day of the return of our pastor from his four and one half months' trip abroad.

He paid a visit to the Sunday school and as he was called to the rostrum by the superintendent the school burst out in spontaneous clapping of hands, after which our pastor, who was quite taken aback, spoke of his gladness to again be with us.

Upon Sunday, July 21, at the suggestion of Mr. Piercey all the ladies removed their hats during the study of the lesson. The day was hot and this added to the comfort and increased a home feeling among all present. Come and enjoy the service even though the day be warm, for the inventive genius of our superintendent will find some way to make you comfortable.

Hot weather! O, yes, it is warm, but what do you think of the following in the primary department of our Sunday school. July 21, six new scholars; July 28, three new scholars; and four new scholars August 4. I can hear you say, "What, new scholars this time of the year—nonsense." But it is true nevertheless, young lady and young man. Never mind how hot, let us see you next Sunday morning.

Are you aware we are in need of teachers in our Sunday school?

Our pastor very kindly takes for his Wednesday evening subject the Sunday school lesson for the coming Sunday. You are invited to attend and become qualified to teach a class. The need of teachers is God's call to you to avail yourself of this rare opportunity to learn the lesson and equip yourself to answer, "Here am I, Lord, send me to the needy class."

Sunday, July 7, was the occasion of a very pleasing ceremony in our Sunday school. Deacon Whitmore presented Miss Suzette Carroll with a beautiful gold watch in memory of her faithfulness in attendance at Sunday school. For five years she has been present on time with her lesson learned every Sunday. It is an enviable record, one to be proud of and an example which we trust many will follow.

Now, Miss Suzette, if you will continue so faithfully to your Master through life you may be sure of His, "well done" and of a glorious reward when He shall call you to be judged according to your life's record.

THE LORIMER CLASS.

By Ernest Hartung.

During the last two months the class has been very inactive. Our teacher, Mr. Pienkowsky, has left for his summer home at Grand Traverse Bay and many of the boys have gone on their vacations.

Mr. Gibbs has taken charge of our class and we hope to continue our meetings during the summer.

The boys are contesting in a tennis tournament. On July 27, in the University counts, Walter Leland and Ernest Hartung easily defended the title of champions in doubles against Fred Wolters and Arthur Hartung. The score was 6-3, 6-2. The feature of the game was the brilliant teamwork and accuracy of placing the ball on the part of the victors. They are ready to defend their titles against all comers.

Sunday, August 4, our lesson was on "The Tabernacle." Our teacher used a model of the Tabernacle, bringing out many helpful and interesting lessons in connection with Christ as our Redeemer and Intercessor.

CHRISTIAN ENDEAVOR.

Lillian Linehan, Dept. Editor.

On the evening of July 26 our monthly social was held. About forty young people enjoyed the games and refreshments provided by the committee.

Dr. de Blois gave us a brief talk at the missionary meeting Sunday evening, July 28, telling some of his experiences during his recent trip in the Orient.

The open air meetings have continued with fair attendance and satisfactory results. We regret to note that the meetings are not being supported by the Christian Endeavorers as they should be. We may rely upon the assistance of many church people, but if this noble work is to go on under the name of Christian Endeavor, the members of our society must come out in larger numbers.

PERSONALS.

Mr. Wm. J. Wadie spent Sunday, July 14, at Elgin, Ill.

Rev. Samuel T. Foster left the city August 2 for his vacation.

Mr. Samuel E. Lingle is enjoying a few days' fishing on Grand Traverse Bay.

Miss Herta Pries is spending a few days at Capron, Ill., and Milwaukee, Wis.

Mrs. S. B. Lingle is taking an outing with her daughter at Traverse Bay, Mich.

Mrs. Henrietta Cook has been on the sick list but at this writing is greatly improved.

We gladly welcome Mr. Chas. Wrenn as he returns to us from an extended visit in Europe.

Mrs. O. S. Green and Miss Mary A. Green have gone to Bay View to spend a few weeks.

Mrs. T. F. Oleson and Herbert are spending the months of July and August at their summer home.

Miss Bessie Reeder has gone on her summer vacation and we trust will return to us renewed in health.

Deacon D. R. Leland, wife and son, Walter, leave the city August 10th for a month's stay at Pentwater, Mich.

Mr. LeRoy Wadie was laid up for several days the first of the month. He had jumped on a piece of glass.

Mrs. C. T. G. Fish is out of the city for the month of August. Her address will be Pentwater, Mich.

Rev. W. Thurston Gibbs is preaching at the open air meetings of the First Baptist church Monday evening.

Mr. Conrad A. Buehlow, Mr. F. A. Hackendahl and daughter, Miss Anna, are spending a few days in the country.

Deacon C. E. Whitmore is taking a much needed rest. He is spending his vacation with his sons in Boston.

Mr. B. C. Lingle is the guest of his sisters for the month of August at their summer home at Grand Traverse Bay, Mich.

Mrs. Griffing, wife of Deacon F. W. Griffing, and son Paul have gone south for a few weeks of vacation and rest.

Deacon H. F. Mallory and family left the city Saturday, August 3, for a month's outing. They will spend the time at Pentwater, Mich.

We miss the face of Mr. T. F. Olsen at our services as he is spending his Sundays with his family at their summer home in Wisconsin.

Mrs. C. H. Marshall and daughters are at Hartland, Mich., their summer home. They will return to the city about September first.

Mr. and Mrs. Clifford Williams came down from Glencoe on Sunday, July 21, to join in the welcome extended to the pastor on his return.

Mr. H. F. Heckendahl spent a Sunday in July at Fon du Lac, Wis. He reported an enjoyable time in both Sunday school and church services.

We were rejoiced to see the pleasant face of Mr. James Stewart in our prayer meeting July 9. It rejoices our hearts to shake hands with old friends.

Rev. Mr. and Mrs. R. R. Kennan, with their two children, are spending their vacation at Mukwanago, Wis., resting, fishing and enjoying the pleasures which can only be had in the country.

We are glad to welcome Dr. de Blois on his return from a trip around the world and trust that all will avail themselves of his helpful sermons. Remember those morning services belong to you.

Mrs. Gibbs, the new president of the Christian Endeavor Society at Raymond, is doing a remarkable work. The Sunday evening meeting last week showed an increase of over double the average attendance.

We were glad to welcome with us for two Sundays Mr. and Mrs. Jared Johnson of Fort Dodge, Ia.

Although they live far from us they still love the old First church.

Drs. L. M. McLaren and Florence A. Newberry, who have so ably taught classes in our Sunday school, have moved to 2908 Lake Park avenue, where they will be glad to receive their many friends.

Deacon and Mrs. J. S. McCullough are sincerely congratulated upon the safe arrival of their grandson, Master C. W. Clark, Jr. Our congratulations are also extended to the parents, Mr. and Mrs. Wilbur Clark.

Miss Mary E. Laidlaw has started out on her summer trip, going to Charlevoix for two weeks' stay and then to Ludington and Traverse Bay. We shall miss her but rejoice that she is permitted to take this much needed rest.

Mr. and Mrs. Chas. Edling celebrated their fifth wedding anniversary by taking tea with their associate pastor and wife, Rev. Mr. and Mrs. W. Thurston Gibbs, July 28. Many returns of the happy day are wished you by all.

Next month Mrs. R. R. Donnelley and daughter Naomi start on their trip around the world Mrs. Donnelley will be greatly missed as she has always been so faithful in attendance upon church services. We bespeak for them a pleasant and profitable year abroad.

Miss Young and sister, Mrs. Eberhardt, have started on their vacation which is to be spent at Ludington, Mich. They take in Charlevoix and Grand Traverse City enroute. While on

their trip they will be for a rew days the guests of Miss Lingle and Mrs. Pienkowsky.

From a postal card received from Miss Van Fleet, dated from Detroit, we are sorry to hear she has not so far improved in health. She is going to a quiet country place and we trust will there find the conditions which will enable her to recuperate and return to us in health and strength for the fall work of our church and Sunday school.

WEDDINGS.

WATROUS-MORGAN.

Mr. Roy E. Watrous and Miss Helen Morgan, both of Chicago, were married by Dr. de Blois on Monday evening, July 22.

CAMPBELL-JAYNE.

Another mid-summer wedding was that of Mr. Alexander R. Campbell to Miss Mary A. Jayne. They were married on the afternoon of July 25, by Pastor de Blois.

GEBERT-JOHNSON.

Miss Lillian Johnson, daughter of Mr. and Mrs. Andrew Johnson, was united in marriage to Mr. Harry R. Gebert on Monday, July 29. The ceremony was performed by Dr. de Blois.

GEIST-SIMPSON.

On the evening of the 3rd of August Miss Ella Simpson was married to Mr. Charles J. Geist, at the residence of Dr. de Blois. Mr. and Mrs. Geist intend to make their future home in the vicinity of our church, and we hope may before long become identified with us.

GLIESSMANN-LEWIS.

On Monday, July 29, Miss Mary Imogene Lewis was married to Mr. Frederick W. Gliessmann, of Hinsdale, Ill. The ceremony was performed by Dr. de Blois at his residence. Miss Lewis has been a member of our church for some years. She has been active in the work of the Young Ladies' Guild and has many friends amongst us, who will join in wishing her every hapiness.

PERKINS-PICKETT.

On the evening of Thursday, July 25, Miss Elizabeth Pickett and Mr. Harry F. Perkins, two of the best known and most faithful of our younger members, were united in marriage by Rev. J. P. Thoms, Ph. D., pastor of the Pilgrim Temple Baptist church. After the ceremony they left for Toronto, Niagara Falls and the East. Both Mr. and Mrs. Perkins have been leaders in the work of our Christian Endeavor Society and Mr. Perkins was for some time clerk of the church.

OBITUARY.

On Wednesday, July 24, Miss Helen C. Anderson left this world of sorrow and suffering for the home not made with hands, eternal, in the heavens. The services were held at the home of her sister, Mrs. Wm. Carlon, with whom she lived, Friday, July 26, at 2:00 p. m. Rev. W. Thurston Gibbs officiating. Interment was made at Oakwood cemetery. She was a faithful member of the First Baptist church. She was one of the few of whom it may be said she was ever thoughtful, kind, loving and unselfish. Even during nearly a year of great suffering her thoughts were of and for others. Besides a sister, two brothers and two nephews she leaves many to mourn her loss, as was evidenced by the many flowers brought as the last tokens of loving kindness, which also were emblems of their belief in the glad reunion on the promised resurrection morning.

"Good night, my sister dear, good night.
'Tis hard to part,
For we shall miss that ever ready smile and
generous heart;
Life's evening shadows fell, and took thee from
our sight,
But, in the morning we shall meet again. Good
night, good night.

"Good night, my sister dear, good night.
For long, long years
You shared with us life's joys, and bitter tears.
We bow beneath His will; we know that all
is right,
And in the morning we shall meet again. Good
night, good night.

"Good night, my sister dear, good night.
The day was long, you needed rest.
God giveth His beloved sleep. He knows
what's best.
I will not say farewell; for dawn's in sight,
And, in the morning, we shall meet you. Good
night, good night."

Are you aware that you disturb the services by continually talking and laughing in church.

A gentleman lately said: "I attended a prayer meeting and the constant talking of two young people back of me spoiled the meeting for me." At another time a lady and a gentleman complained of some young people talking at the back of the church during services. This is doubtless due to thoughtlessness. We do not believe any of our young people would malicously disturb any person in their worship of our Father in His house. Let us set an example in the house of God.

It is the regular payment of small amounts and ten cents in weekly benevolent envelopes each Sunday in the regular offering and benevolent envelopes that tells. There are many who cannot give a large amount at one time, but ten cents each Sunday in weekly offerings makes $5.20 per year each. Are there not 300 in our church who are not giving regularly who can take envelopes? Let our treasurer hear from you. Get envelopes and commence at once. Don't delay. Go to the treasurer, for "the king's business requires haste." Your example will soon be followed by others and God will be rejoiced as the money comes in to carry on His work, for "He loveth a cheerful giver." Who will be the first?

Church Life

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Rev. R. R. Kennan.....Home Department
Mr. Robert Leland.....Christian Endeavor
Miss Van Fleet.....Personals, etc.
Edith Gale..Young Ladies' Missionary Society
Miss Elizabeth Lingle.....Sunday School
Dr. A. K. de Blois.....Pastor's Message, etc.
Ernest Hartung.....Lorimer Baraca

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Mr. Gibbs.

Matter for publication should be sent, on the first day of each month, to Rev. W. Thurston Gibbs, 3045 Parnell avenue.

Prompt payments of subscriptions to the Church Life will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. M. J. Piercey, J. Gorton Marsh, Webster Tomlinson, or Clifford Williamson, at the close of any church service. Diagrams will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to the Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

"We were at the Raymond Sunday school two weeks ago and shall go every Sunday to hear the singing. They sing like larks."

"I say, Jones, how are your envelopes for benevolences?" "Shut up, Brown, I clean forgot all about it."

Who are Jones and Brown? Are they you and I? If so, had we better not see the treasurer and get into line without further delay. Only five months left and no collections will be taken.

There is an hour set for all services. Are you in your seat on time? If not, do you realize the wrong you are doing? Do you realize how you discourage the usher and keep him from enjoying the service by waiting on you because you are a few minutes late, how you disturb the services, how you disturb the audience and take their minds from God and how you disturb the leader of the meeting by continually doing that which you would not countenance in him?

In fact, you make yourself a disturber.

"How often do you visit your children, Mr. Church?" "I visit them once a month, Mr. Smith." "Why have you neglected one of them for so many months, Mr. Church, is it because you don't want him to some home to see you??"

"What one do you refer to, Mr. Smith?"

"I refer to Raymond, Mr. Church, and he sends you an invitation to make him a good visit next Sunday."

"Come to think about it, Mr. Smith I have expected Raymond to do all the visiting and that is not right. Henceforth it shall be a two sided affair and I thank you, Mr. Smith, for calling my attention to it."

"Don't thank me, Mr. Church, for I only had the good of my Father's Kingdom at heart."

USHERS.

What are they good for?

The duties of the usher are of the most importance to the church. Our ushers see the people from Sunday to Sunday, hence can pick the stranger out at once. It is the usher who makes the first impression on the stranger as he enters the door. It is the usher who can seat a stranger and make him or her feel at home. It is the usher who can set a good example by being prompt and early in attendance and by his conduct during services. If an usher gives an example of laughing and talking during the service can you blame the boys and girls from following the example set them? The demeanor of an usher is the example to the stranger and has often been the turning point for many a sinner. The worshipful attitude is the one always receiving God's commendation as it honors and glorifies him and aids in the advancement of his Kingdom.

Our readers will greatly oblige us by correcting the following addresses:
Miss L. H. Lewis, 3231 Prairie Ave.
Mrs. H. C. Hickey, 2938 Emerald Ave.
Mrs. Parker, 201 E. 30th St.

Mrs. H. P. Austin, 6125 Ingleside Ave.
L. O. Tomlinson, 6130 Kimbark Ave.
J. E. Steele, 159 E. 35th St.
Guy Whitcomb, 455 E. 60th St.
Mrs. Hartman, 3005 Wabash Ave.
W. G. Kester, 1157 E. 57th St.

If moving, you will kindly notify your pastor or associate pastor. You will greatly oblige them and simplify their work.

JOURNAL OF THE CHURCH.

July 3, Wednesday—Prayer meeting. Topic—"The Providence of God." Exodus 16:1-6.

July 7, Sunday—Sermons by Rev. J. S. Kirtley, pastor of the First Baptist church of Elgin. Subjects—"The Opportunities of Old Age," and "The Safety of Danger."

July 8, Monday—Open air meeting. Sermon by Rev. R. R. Kennan.

July 10, Wednesday—Prayer meeting. Topic, "Our Duties toward God." Exodus 20:1-11.

July 14, Sunday—Sermon by R. R. Kennan, Subjects—"The Unhidden Christ," and "Only a Matter of Sentiment."

July 15, Monday—Open air meeting. Sermon by Rev. R. R. Kennan.

July 17, Wednesday—Prayer meeting. Topic, "Our Duties towards Men." Exodus 20:12-17.

July 21, Sunday—Sermons by the pastor, Rev. Austen K. de Blois, Ph. D. Subjects—"The Shanghai Conference," and "Four Surprises at Jericho."

July 22, Monday—Open air meeting. Sermon by Rev. W. Thurston Gibbs. Subject—"I am not Ashamed of the Gospel."

July 24, Wednesday—Prayer meeting. Topic, "The Golden Calf." Exodus 32:1-8, 30-35.

July 28, Sunday—Sermons by the pastor, Rev. Austen K. de Blois, Ph. D. Subjects—"The Contagion of Goodness," and "The Friendship of the Almighty."

July 29, Monday—Open air meeting. Sermon by Rev. W. Thurston Gibbs. Subject—"Our Personal Responsibility and Privileges."

July 30, Tuesday—Official Board meeting.

July 31, Wednesday—Prayer meeting. Topic, "The Tabernacle." Exodus 10:1-13.

RAYMOND NOTES

THE CHURCH

Mesdames Kelly and Gibbs have been delighting the audiences on Sunday evenings by rendering some sacred duets.

Sunday evening, July 21, we were favored with a song by the "Girls' Quintette," composed of Carrie Knott, Amelia Lange, Marie Roeder, Madaline Bender and Mamie Harneck. They will sing for us again. Come and hear them.

Some of you have not been present at the monthly communion service for some time. It is held the first Sunday in the month. May we have the privilege of welcoming you at our next observance of the Lord's Supper, Sunday morning, September 1.

The Ladies' Aid Society met at the church, Thursday, July 11, where they had a very enjoyable time, eating their dinners and closing up their business for the remainder of the summer months. They felt that the year had in many ways been a profitable and successful one.

We have yet a few vacant chairs at our Tuesday night prayer meeting. We would be glad to have you use one of them.

Remember the prayer meeting is to be your meeting. If it is a success and interesting you will know you have done your duty and have made your pastor to rejoice because of your faithfulness in attending and serving.

The topic for July was "Our Covenant." It was a fitting topic as many of us did not fully realize the covenant we had entered into with God. This led us up to the celebration of the Lord's Supper and we trust made each one to

"Break the loaf with trembling finger,
Round the cross let memory linger;
O, My soul with deep emotion,
View this proof of Christ's devotion.

"Drink the cup with feeling saddened,
Drink it too, with spirit gladdened;
Sad because the Lord hath sorrowed,
Glad because of hope thus borrowed.

"Do you smile, be rather careful
That the soul be deeply prayerful.
Pray for sins you have committed,
Pray that they may be remitted.

"By this bond of sacred union,
Hold with Christ a sweet communion,
Never break this tie asunder,
Which e'en makes the angels wonder."

"Who so loveth the prayer meeting, rejoiceth the pastor."

Your pastor expects everyone to take some part.

As a good thought is to be chosen rather than fine words and as the simplest word or expression of love makes our heavenly Father's heart to leap with joy, don't be a mute.

Remember that 8:00 p. m. does not mean 8:05 or 8:15.

SUNDAY SCHOOL.

Miss DeClerque has accepted the position as teacher of the class formerly taught by Miss Orth, to the joy of the pupils.

Mrs. Kelly, who for several months past has been so gladly welcomed by the little ones in Sunday school, will assist in the main room.

Mr. Chas. Edling has taken the class formerly taught by Mr. August Orth and will superintend the "Hustlers' Club." If they take after him they are rightly named.

The mission committee, not believing it wise to change officers in the middle of winter, when we will be in the midst of our busiest season of work, have decided to hold the election of officers September 1, instead of Jan. 1.

Miss Dunham on August 1 became teacher of the class formerly taught by Miss Leona Wadie. We are sorry to lose Miss Wadie from our list of efficient teachers, but rejoice that Miss Dunham is at this time available.

The second quarter of the Sunday school year always shows a falling off in attendance from the first quarter. This year we feel encouraged for the decrease in the attendance is only about one fifth of what it was last year.

We rejoice that we are able to announce that beginning with August 4, Miss Anna Shrigley, who some time ago proved herself so competent to superintendend the primary department, again assumed the great responsibility of directing the young minds.

We will gladly welcome the time when the weather will permit of our using the steam gauge again. It is unfortunate that an instrument showing such a degree of inventive genius refuses to be accurate in extreme warm weather. Let us hope that when the promised window in the north end of the church materializes that the atmospheric change in the church will be such as to remedy the difficulty.

Last month showed the beginning of a department in our Sunday school which bids fair to be one of the largest as well as the most interesting. I refer to the Cradle Roll department. A department of work discovered to us moderns about twenty-five years ago and one which has resulted in being a great feeder to the primary department and ultimately to the whole school.

Though new to many of us, we can trace its true origin back to the time of Samuel's birth when his mother for him entered her son for the master's work, 3089 years ago and then a short time later he was taken to the temple to be taught of God and his servants. The Sunday school, through its visitor and pastor, have the best good of the little ones at heart.

The tenderest spot in woman's whole nature is her mother-love and in touching that you have the key to the whole situation. The same is greatly true of reaching the father's heart.

You as a school in this way may be able to help the fathers, mothers and through them the home in many beautiful ways, for though the parents may be uninterested in the school, their love for he child will make them responsive to the efforts of those who show a kindly interest in the little one.

Christ took the little ones in his arms and blessed them and we, as his followers and fellow laborers should follow his example and love and cherish them that there will be no need of the admonition which in his own day upon earth he felt so necessary to be put forth; yet which brings to us in its last clause the heavenly value placed on them. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

If any of you know of those who can be enrolled, will you kindly let the superintendent, Mrs. W. Thurston Gibbs, know of them and thus help your Sunday school, the parents, little ones and the kingdom of God, for:

"They are idols of hearts and households,
They are angels of God in disguise,
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes.

"O, Those truants from home and from heaven,
They have made me more manly and mild,
And I know now how Jesus would liken
The kingdom of God to a child."

THE CHRISTIAN ENDEAVOR.

We have added two new members to our C. E. Society for the past month.

It is nearly time for the annual C. E. picnic. Ask your social committee for the date and make plans to enjoy the day.

Believing that giving is a part of worship, our C. E. now takes an offering every Sunday evening and it is one of the most successful features of the hour of song and praise.

Sunday evening, July 28, at 7 p. m., there was a union meeting of the Senior and Junior Christian Endeavor Societies, led by Mr. Charles Edling, superintendent of the Juniors.

A special program was arranged which was interesting to all.

The Christian Endeavor Society held their semi-annual election of officers Sunday evening, June 30.

For the ensuing six months they will be as follows:

OFFICERS.

President—Mrs. W. Thurston Gibbs.
Vice President—Mr. Phares Minnich.
Secretary—Miss Hattie Edling.
Treasurer—Mr. LeRoy Wadie.

SUPERINTENDENTS OF COMMITTEES.

Lookout—Mr. Charles Edling.
Prayer meeting—Miss Lelia Minnich.
Social—Miss Leonie Wadie.
Sunday School and Visiting—Mrs. Lawrence Wadie.
Flower—Miss Bessie Hamilton.
Missionary—Mr. Henry Chase.

CHRISTIAN ENDEAVOR TOPICS AND LEADERS FOR THE REMAINDER OF JUPLY AND AUGUST.

July 28—Topic, Home Missions. Matt. 7: 15-23; 24:11. Union meeting of Seniors and Juniors. Leader, Chas. W. Edling.

August 4—Topic, The Consecration of Our Bodies. 1 Cor. 6:19-20; Rom. 12:1-2. Leader, LeRoy Wadie.

August 11—Topic, The Teachings of the Trees. Psa. 104:16-18; 1:1-6. Leader, Miss Bessie Hamilton.

August 18—Topic, The Value of Decision. Eph. 4:14-15; Jas. 1:1-8. Leader, Phares Minnich.

August 18—Topic, Foreign Missions; Christ

in Mexico and South America. Ex. 20:1-6. Leader, Rev. W. Thurston Gibbs.

What is the aim of our Christian Endeavor Society?

This is a question often asked of us and we wish to say that our society aims at three things for its members.

First: To promote an earnest Christian life among its members.

Second: To increase the mutual acquaintance of its members.

Third: To make the members more helpful in the service of God.

It also aims at three things for those who are not members.

First: To lead them both by precept and example to love and obey God.

Second: To make them feel at home by being sociable and friendly.

Third: To get them to desire and to be helpful in our endeavors in building up our Master's kingdom in the corner of his vineyard which he has assigned to us.

THE JUNIOR CHRISTIAN ENDEAVOR.

We miss the pleasant faces of Cornelia and Sylvia Buehlow.

They are spending the summer months with friends in the country.

Our assistant Junior superintendent, Miss Sophie Oleson, has gone to her summer home in Wisconsin.

The Juniors welcomed six new members, July 14. They are hustlers and we expect soon to see their number doubled.

July 1 dawned clear and our Juniors were early astir in anticipation of a picnic. At nine the special arrived at Raymond church to find an eager crowd of boys and girls with well filled lunch backets, anxious to begin the day of pleasure.

The ride to Washington Park was especially enjoyed as the car for the trip was all their own.

Racing and playing games brought a healthy glow to their cheeks and brought into evidence appetites which were signs of youth and growth and which could not be satisfied by the dinner and lunch but sent them at all hours of the day prying into baskets and making raids on the popcorn man.

After having their pictures taken the street car company gave them a treat in the way of a trolley ride over the city.

Nothing happened to mar their pleasure and all pronounced it a day of great joy.

MORE THAN SHE KNEW.

She was a farmer's wife, and all the cares that fall upon the women on a farm came to her. She was busy all day milking and cooking, sweeping and mending. She had no time to engage in church work, even if she had been able. But she felt she was not equal to it. She attended Sabbath school, but took no audible part in the lesson She sat in the church regularly, and gave freely of her butter and egg money to missions. She could not pray or speak in the women's meetings; nay, she could not find even voice enough to read aloud a text of Scripture. How could she work for the Lord, except live her life as in his sight? One day she spoke to her chore boy, a German immigrant, "William, have you a Bible?" No, he had not. "Would you like to have one?" William thought he would. The next time she went to town she bought a Bible as a gift for William. All winter long he spent his evenings spelling out the sentences in his English Bible. When the spring communion service was held he came before the church session for examination for membership. He was the only one who united with the church, and the pastor and his faithful officers felt discouraged. The next year he asked for his certificate. He had obtained a position in a pork-packing establishment, and was leaving for the city. "That," said the pastor to himself, "will be the end of William. He'll simply be swallowed up and drift away from the church."

Some years afterwards the pastor attended a meeting of Synod in the city where William had gone. He remembered the boy, and went to the pastor to whose care William had been dismissed.

"I sent your church a boy ten years ago, and I have often wondered what became of him. His name was William B——. Did you ever hear of him?"

"William B——!" exclaimed the other. "Why, sir, William B—— is my right-hand man. Were it not for the assistance he gives me, I could not preach the gospel in South C—— today."—*Presbyterian.*

REASONS FOR SWEARING.

I was at Moody's church a few Sundays ago and was handed a card with the following ten reasons why every respectable, thinking man should swear just as often and as hard as he can:

"1. Because it is such an elegant way of expressing one's thoughts.

"2. Because it is such a conclusive proof of taste and good breading.

"3. Because it is such a sure way of making one's self agreeable to his friends.

"4. Because it is a positive evidence of acquaintance with good literature.

"5. Because it furnishes such a good example and training for boys.

"6. Because it is just what a man's mother enjoys having her son to do.

"7. Because it would look so nice in print.

"8. Because it is such a good way of increasing one's self-respect.

"9. Because it is such a help to manhood and virtue in many ways.

"10. Because it is such an infallible way of improving one's chances in the hereafter"

I trust that publication of these ten reasons will bear fruit in diminishing the sinful practice of taking sacred names in vain.

A. M. LUNDEEN.

A FAMOUS PRESCRIPTION.

Some years ago a lady, who tells the story herself, went to consult a famous New York Physician about her health. She was a woman of nervous temperament, whose troubles —and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms and answered his questions, only to be astonished at his brief prescription at the end: "Madam, what you need is to read your Bible more!"

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me in a month from today."

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly—she reflected with a pang of conscience. Worldly cares had crowded out prayers and Bible study for years, and though she would have resented being called an irreligious woman, she had become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling, as he looked at her face, "I see you are an obedient patient and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said, honestly. "I feel like another person. I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," said he, with deep earnestness, "if I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yes I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they would only take it."

WITHOUT RELIGION.

The following well-chosen and weighty words from an after-dinner speech by James Russell Lowell were given us by a friend. They should be read and pondered, not only by Christians but by those who withold their aid and influence from religious institutions.

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible, and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who having been trained in society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed, and persuade men to live without God and leave them to die without hope.

The worst kind of religion is no religion at all; and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French revolution.

When the microscopic search of skepticism, which had hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy protected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its Saviour, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom." —*Selected.*

STRENGTH IN CONFESSION.

Miss Havergal once said: "Soon after I became a Christian, I was sent away to a boarding school. Judge my surprise when I found that I was the only Christian in the school. My first thought was, 'I cannot confess Christ before all these worldly girls. I can be a Christian just the same.' My second thought was, 'Since I am the only one to represent Christ in the school, it is all the more reason I should confess Him at once.' And I did, and gained great strength and blessedness in so doing."—*Western Christian Advocate.*

MY PSALM.

I mourn no more my vanished years:
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

The West winds blow, and, singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

No longer forward or behind
I look in hope or fear.
But grateful, take the good I find,
The best of now and here.

I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away
I weclome at my door.

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;—

That death seems but a covered way
That opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That care and trial seem at last,
Through Memory's sunset air,
Like mountain ranges overpast,
In purple distance fair;

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the West winds play;
And all the windows of my heart
I open to the day.

—*J. G. Whittier.*

SUMMER DAYS AND SUMMER WAYS.

J. H. McLaren.

All the seasons of the year have their important place and mission and the glories and beauties common to them. Even winter hath its mission and its joys. Winter is nature's vacation time; the time when the weary worn earth lies down to long, well earned sleep; the time when it renews its youth and strength, awaking like a giant refreshed to pursue, with renewed vigor, its wondrous beneficent mission.

In the north when nature lies buried in its winding sheet beneath those rigid mounds, it is a time for such joy as only winter affords; a time when the bells jingle and the laddies and lassies build their bonfires and glide over those broad, far extending fields of glib, where a little while before the blue waves rolled and moaned as giants never to be subdued. He who has never experienced the frost of a northern winter can never know the nameless joy and priceless worth of fire. Hast thou entered into the treasures of the snow?

Spring is the season of universal waking as from the dead. A perpetual miracle of life and beauty, the time when God delivers His annual sermon on Immortality. But for reasons too numerous to name, the dear old summer time with its sunshine, its balmy breezes, its flowers and songs and sweet rest is easily the favorite of them all. Summer is the most precious time of all, because it is the time when nature keeps open house. It is in summer that God's latchstring is on the outside. It is the time when everybody wants to live out of doors, because God himself lives out of doors. That is the reason why we want to worship outside also because God is there. Summer is the time when God kisses the earth into geraniums and roses and strawberries. It is the time when the Heavenly Father spreads His banquet for His children and takes them into His confidence.

Summer is the time moreover when the woods hath more charm than the city. I mean woods, thick, tangled wild woods just as nature made it; woods, not groves. Groves sound too thin, like something the ax has tampered with and robbed of its charms. Woods are where you can hide from the world for a time; grove sounds like a place where the constable can catch you if he desires to. Give me the woods that you can get lost in; the woods where you will have to build a fire and stay all night. A whole legion of officers could not find you there, your very echoes would puzzle and send them in opposite directions. If Brother Rockefeller had only had such a woods to go into, then would Judge Landis have become a second Rip Van Winkle before getting him to Chicago. If Chicago had a thousand acres of such woods it would be infinitely more worth to her than all of the Sans Soucis and White Cities and Groves of Dafne with their cheap shows and beer gardens and dance halls and gilded nothing. Think of paying an admission fee to witness a few monkeys and other imposed upon animals doing a few tricks when one can go out into the great forest and see those dear little animals in their natural condition doing as nature bids them. Think of sitting down at a table drinking quinine and bog water when one could get down upon his hands and stomach and drink the cool sparkling, refreshing draught as it comes gushing from the rocks sweet as nectar from the gods, until he become inflated like a balloon. Think of listening to a brass band in the heat of summer, and paying your good money to hear it, when you could go and listen to the deep, rich, wondrous music of the ocean. Why pay to see cheap fire works when you can go out under the open heavens and gaze upon the stars. If king David had remained around royal courts and pleasure resorts he would never have sung humanity's songs. If God had not driven him into the wilderness he could never have sung: "The heavens declare the glory of God and the firmament showeth his handiwork."

2. Summer is the time when we witness absence of poverty and suffering in general. People suffer infinitely more from cold than from heat. You are not so nervous about the landlord turning you out onto the sidewalk in summer. You can just tell him to keep his old shanty which you have paid for already in rent and you can go and live under the trees in a tent. It is only in summer that you can truly sing, "A tent or a cottage, why should I care?" No coal to lug, or ashes to lug back, or fuel to pay for. O blessed, blessed summer! why dost thou ever leave us?

And nobody need go hungry in summer. Look at yonder picnicers. From the amount and variety of splendid provisions one would think that they had gone out to stay for a week instead of a day. What is to be done with the piles that are left? Give them to the poor? The poor! Bless your heart, there are no poor, because it is the dear summer time when food can be had without the asking.

3. A time when we renew old friendships. Yes, the blessed home coming time. The children return to the old roof. Big children now and some of them have become famous. No matter, they are children once more. See them run and turn summersaults on the hay mow, and pull the speckled trout out of the rippling streams, and pick their own dish of strawberries, the reddest choicest ones, and go to the same old dairy and cover that precious little mound with cream that is nothing else, and sugar until it looks like a snow clad mountain with a heart of blood. And then the folks, the precious folks! Ah, here is where words fail us. The thing far worse than having no parents is having parents which one cannot go and see. The living burial! it has never been told, or painted, or sung. Never! A poor clergyman, tied down with a family, who years ago had left his mother in England, said to me, "I can never see her again; it's worse than death," and he could say no more. By and by, who can describe his joy? A dear friend gave him the price and said. "Go, my dear laddie, go and see your aged mother. I can't see mine, she is in heaven; but I can make it possible for you to see yours." He described the meeting as the dear old mammy came down the road from the little house to meet her boy once more. And then the parting. She accompanied me as far as possible and then the rest is too sacred to tell . . . But, with her dear hand pressed against her heart, as if to keep it from leaping from out her bosom, she walked slowly back again, closed the little cottage door, and then I knew that she was upon her knees pleading with God for the protection of her boy, and I knew that God was there."

A SUMMER VESPER SERMON.

By Lyman Abbott.

And what I say unto you I say unto all, Watch.—Mark xiii. 37.

We hear a great deal about historical Christianity and primitive Christianity; not enough about present day Christianity and prophetic Christianity. The church has turned the face of its members too much toward the past. The Scripture bids us turn our faces toward the future.

This was distinctly the characteristic of the Old Testament. The prophetic writers told their hearers that the Golden Age lay in the future, not in the past. They always bid them look forward, not backward. Christ did the same. His last words to his disciples was of his future coming; his last counsel to them was to watch for him.

The same spirit which was in Jesus of Nazareth calling James and John to service, comforting Mary and Martha in their affliction, assuring the weeping penitent of forgiveness, is in the world today calling to service, comforting in sorrow, succoring from sin. It is important to know what Christ did; it is more important to know what he is doing. It is important to believe that in the beginning God created the heavens and the earth. It is more important to see him this summer creating the grass, the trees, the flowers, the birds. It is important to know how Christianity wrought the abolition of slavery in the Roman Empire; it was more important in 1860 for Christians to know that the same spirit of Christ called them to abolish slavery in the American Republic. It is important to know that by his sacrifice Christ saved from sin; it is more important to know that by his spirit of sacrifice inspired in all who truly follow him he is now saving from sin. It is important to read in the Sermon on the Mount and in the closing chapters of John's Gospel the words Christ spoke to his disciples in the first century. It is more important to hear the words he is speaking to us in this twentieth century, in every sorrow for sin committed or duty neglected, in every aspiration to a higher and purer life, in every summons to duty the more difficult to do the more joyful in the doing, in every mystic consciousness of a transcedent presence communing with us in an inexpressible fellowship. It is important to know whence he has led his church in the past. It is more important to form some idea of whither he is leading the church in the present and to what goal in the future.

Watch for his coming. If we do not see him, it is because we do not look for him. I wonder how many of us would have seen him if we had lived in Galilee when he lived; to how many of us would he have been anything more than the Son of the Carpenter? God never obtrudes himself. He comes not where he is not wanted. He is not seen if we look not for him. But it is here in America in this twentieth century as it was in Athens in the first century that he is not far from every one of us, for in him we live and move and have our being. We shall not see him if we do not watch for him; we may see him if we do watch for him.—*The Outlook.*

Nature has circumstances between itself and God. Faith has God between the heart and circumstances.—*Selected.*

CHICAGO BAPTIST NEWS.

A. R. E. WYANT, Editor.

AMONG THE CHURCHES.

Ogden Park.—At the July communion Pastor Dewey welcomed eleven new members, making twenty received since May 1. The interior of the church is being painted and redecorated.

Clyde.—Rev. J. H. Carsten is the new pastor who succeeds Rev. A. E. Bigelow who left in April to take up the missionary work in the Philippines. He is a graduate of Ewing college and is now pursuing a course at the University of Chicago. He was pastor for three years at Colon, Mich, and his successful work there promises good things for this church.

Lexington Avenue.—Pastor Boynton is spending his vacation in Northern Michigan. The regular pulpit supply is Rev. I. E. Bill who is taking special studies in the Divinity school. During July he gave a series of Sunday evening sermons on "A Twentieth Century Religion."

Wheaton.—Dr. Parker, of the University, gave a highly informing address on "Dr. Robert Morrison" on June 26. Pastor Cheney baptized two on June 30, and is now enjoying his vacation in New England. Dr. Wyant supplied the church for three Sundays during July. On August 4, Rev. Mr. Wood, former pastor, preached.

Waukegan.—Pastor McGinnis spent his July vacation at Sandwich, Ill. The home mission offering on June 30 was $85. Rev. J. A. Staples, formerly pastor of Auburn Park church, supplied on July 21 and 28.

Immanuel.—Dr. Johnston Myers has completed twelve years of remarkable successful pastorate with the Immanuel church, Chicago, which event was celebrated in a special service on June 30. In recognition of his faithful services the church presented to him a purse of $500 for vacation purposes.

Grace.—Rev. C. H. Snashall is announced for the lecture field and will be heard the coming year on such subjects as "The Man in the Mirror," "The Discovery of a Life," and "Riding Your Hobby." The work under his charge for nine years goes successfully forward.

First.—Dr. deBlois was in his pulpit on July 21, after his return from China and was greeted by large congregations welcoming him from his journey around the world. He gave an account of the proceedings of the Shanghai missionary conference to which he went as a delegate from Chicago. We shall later expect to hear the report from our representative.

Evanston.—Dr. Greene is expected home from the coast to occupy his pulpit on August 4. The repairs of the church necessitate the holding of the services in the Sunday school room. Dr. George B. Foster was the supply on a recent Sunday. This is one of our churches doing an aggressive work without any evening preaching service.

Memorial.—The supplies are: August 4, Rev. J. W. Hoag La Crosse, Wis.; August 11, Rev. J. C. Hazen, Kankakee; August 18, Rev. R. M. Vaughan, Janesville, Wis. Only a morning preaching service is held during July and August. They have not yet secured a pastor.

Harvey.—Pastor Carlos M. Dinsmore has accepted a unanimous call to the church at Anderson, Ind., and will begin his work there on August 4. He has done a good work here and the best wishes and prayers of his friends here are for his future success.

Morgan Park.—The church has voted to install a new steam heating plant at an expense of $1,600. The hot-air-gasoline-engine affair put into the church when it was erected has never been satisfactory. Mrs. Alice N. Simpson, daughter of Dr. Northrup, will teach German and French during the coming year in Frances Shimer Academy at Mt. Carroll.

Millard Avenue.—The pastor completes a series of five Sunday evening discourses on Sunday evening, August 4, on "The Church Wants—What?"

1. The church wants an open Bible—a Bible read, trusted, obeyed.
2. The church wants men and should put above her doors the motto, "I am for Men."
3. The church wants a company of happy Christians in their worship of God.
4. The church for success, like an army, must have a United Front. The good fellowship in this church in its high hope.
5. The glory of the churches in the past has been in the large number of women. The church of today wants a new brand of women.

The daily *Record-Herald* has given on two recent Mondays very full notes of this course of sermons, at the head of its notices of the previous Sabbath discourses in the city.

Belden Avenue.—The following ministers are supplying while the pastor is on his vacation: Dr. Stetson, Kalamazoo; Rev. J. C. Hazen, Kankakee; Dr. Aitchison, Galesburg.

Auburn Park.—We were pleased to have our former pastor, Rev. Dr. Waldo at the social the evening of July 4. He has a warm spot in his heart for the Auburn Park church and thinks we are fortunate in having such a pastor as Rev. A. E. Peterson and is sure that under his leadership we will receive a blessing both in spirit and numbers. Dr. Waldo was here at the Chicago University on business and soon leaves for London on his eighth trip to that great metropolis.

Englewood.—During the pastor's absence in August the following will be the supplies: August 4 and 11, J. F. Bartlett, D. D., of Philadelphia; August 18, Rev. P. C. Wright, Norwich, Conn.; August 25, Clifton B. Gray, Ph. D., Boston.

Calvary.—The church is now holding its services at 3947 Michigan avenue, and Pastor McGill is preaching to good congregations for the summer season.

Logan Square.—A Norwegian school has been opened by Pastor Finwall with 20 pupils enrolled which closes August 16. The church has been saddened by the death of the wife of Deacon O. Gundersen and mother of Prof. H. Gundersen, of Morgan Park, on June 29. About 40 members have been received during the past six months.

Berwyn Church.—The church has undertaken open air services at Lyons, a nearby pleasure resort where thousands of people spend Sunday. A great amusement park has been opened there which is drawing a larger number of people there than ever before. Fourteen from this church attended the B. Y. P. U. encampment at Lake Geneva. All the services are being maintained through the summer, the attendance being good. Dr. Thoms preached here July 14 in exchange with the pastor.

Normal Park—Pastor Anderson and family left on July 22 for the highlands of North Carolina, where they will spend three weeks, later visiting Savanna, Ga., Providence, R. I., and New York, returning via Hudson river, Niagara Falls and Detroit.

Pilgrim Temple, with Trinity and other schools, had a fine picnic on July 20, at Columbia Park, with nine cars filled with happy people.

The day was ideal, the place was delightful, and everything conspired to make the picnic the best union picnic we ever had.

Great credit is due the people and the special committees, who so ably contributed to make it a success. Both schools are keeping up fairly well during the summer season.

Field meetings are now being held Sunday evenings before services.

Congregations have been larger than usual for the summer time.

Dr. Thoms is spending his vacation at his cottage on Washington Island, Wis.

BAPTIST OLD PEOPLE'S HOME.

The Baptist Old People's home is now duly chartered and organized, with a constitution and by-laws, and the following well known officers, viz: Rev. J. L. Jackson, D. D., President; Rev. J. S. Kirtley, D. D., Vice-President; Rev James P. Thoms, Secretary.

Mrs J. G. Hale, Mrs. C. R Williams, and Mrs. W. W. Abbott are appointed a committee to organize a Baptist Old People's Home Auxiliary from the women interested in working for an old people's home. This auxiliary will be an important factor in the support and work of the institution.

While the location is not fully decided, the probabilities are that the Baptist Old People's Home will be at Maywood, Ill., a few blocks distant from Central Baptist Orphanage, about eight miles from the center of Chicago, with a fives cent fare and all manner of train and motor service. Such a location is ideal, as the town has up-to-date streets and improvements, a beautiful park, on which stands a fine Carnegie Library. There are also good churches, schools, banks, and other institutions.

Now we have reached the point where we must have money to secure property, and make the home a reality. Many Baptist people have long prayed for a Baptist Old People's Home, that day has now come, and we have it on paper. Who will respond financially and make it visible? We ought to have $10,000 to set things in operation.

The field includes the states of Illinois, Iowa, Wisconsin, Michigan and Indiana, and funds will be received from any source, gifts large or small, lands or buildings unconditionally, and persons can now place their home in their wills. The following would be a good form for a bequest in a will, viz: "I give and bequeath to the "Baptist Old People's Home," a corporation organized under the laws of the stae of Illinois, its successors and assigns, the following funds, securities, property, etc., described as follows, to-wit: (Here describe the property.)"

Can we not have a generous response for this home within thirty days, to enable the board to go forward with its plans; it all rests now with the people and with God; it is a work of love and faith; shall we have a hand in it and follow God's leading?

The demand for an old people's home is great, there is a surplus of applicants to all such institutions and Baptists have no provision whatever for their aged people. They are left in their aged infirmities, too often in sadness, penury and want, after their lives have done noble service for humanity. God calls upon us all to help the aged poor and to build a home for their comfort, health and welfare.

The call now is for money to secure a home, who will answer?

JAMES P. THOMS, Sec'y
640 North Hoyne, Ave. Chicago, Ill.

WOMEN'S FOREIGN MISSIONS.

LUXURIES VERSUS NECESSITIES.

In debt $19,874.66! *Appalling? Yes. Disheartening? No.*

When the Woman's Baptist Foreign Missionary Society of the West closed its books on the 31st of March, 1907, with a deficit of $19,874.66, there arose at once in the minds of its constituency two questions:

1. How did it happen?
2. How can it be cancelled and its recurrence prevented?

Whenever receipts and expenditures fail to agree it is natural, in seeking the cause, to look first at the expenditures. Let us do so in this case.

First, we note that in the majority of our mission stations the expenditures of the past year exceeded those of the preceding one. All work in a healthy condition must grow and growth usually means an increase in expenses either for additional helpers or better equipment, or both.

Secondly, the living expenses in some of the mission fields have increased just as in the United States. This has necessitated larger appropriations for the salaries of certain missionaries as well as for the running expenses of their schools.

Thirdly, besides the regular repairing of old buildings, it was necessary to erect this past year, six new houses. This unusually large number, which, however, did not in any way meet the need, was imperative.

Fourthly, a forward step was taken in the reopening of work in Africa.

Fifthly, home expenses are larger than heretofore. An advance in living expenses has necessitated an increase in the salaries of officers and also in the home allowances of missionaries.

More was expended on the cultivation of the home field than in some previous years, but even so, only a small part of the work that should have been done, or that will be necessary in the future, was undertaken.

Let us now look at the receipts.

First, the society voted at its annual meeting held in Denver, 1906, to aim to raise for the coming year $65,000. The constituency actually paid in but $55,800. Did not the states meet their apportionments? Sixteen did, but as a whole, they considered it unwise to take apportionments sufficiently large to aggregate $65,000.

Secondly, no legacies or large special gifts were received.

Early in the year the executive board realized that unless the receipts greatly increased a deficit was imminent. Accordingly, having first made extra offerings themselves, they issued a call for special gifts. The spirit of the responses was beautiful, but the amount received was not large.

Now, where does the blame for the deficit lie? A little boy of five, wondering at the hardships endured by our missionaries, was told there was not money enough in the treasury to have it otherwise. He promptly replied: "Then we are to blame for not giving more." Is this not the solution of the whole matter? Are we willing to be as honest with ourselves as was the little child?

Look at these figures. The receipts of the Woman's Presbyterian Board of Missions of the Northwest from April, 1906, to April, 1907, were $117,603.22. The territory of that society comprises 14 states. That of our own includes these 14 states and 9 more. Illinois alone contributed to the Presbyterian treasury $46,775.79. In exactly the same time our society received from its 23 states $55,800, only $9,025 more than the Presbyterian women received from the one state of Illinois.

The Woman's Board of Missions of the Interior (Congregational), received from its 16 states, all of which are included in our territory, from October, 1905, to October, 1906, $83,744.89.

The Northwestern Branch of Woman's Foreign Missionary Society (Methodist Episcopal), received from its four states, for the year ending October, 1906, $161,109.05. This is $105,307.05 more than we received from these same four states and 19 more.

Do not these figures speak, and speak forcibly to the Baptist women of the Middle and Western states? Is not the answer to the question: "How the deficit be cancelled and its recurrence prevented," evident? *We must give more.* Our work on the foreign field has been, for the amount expended, wonderfully successful, but unless our receipts are greater in the future it will be necessary to retrench and as a result, valuable vantage ground must be lost. That the work may not suffer local circles, cities, associations and states must increase their apportionments.

But something more is necessary. In addition to all that is given through the regular channels for the regular work, an extra amount is needed to establish a Sustaining Fund, with which to meet extra demands, like those of last year, as well as requests for advance work.

For the Sustaining Fund we need:

25	women to give an extra	$100	...$2,500
50	women to give an extra	50	... 2,500
100	women to give an extra	25	... 2,500
500	women to give an extra	10	... 5,000
1,500	women to give an extra	5	... 7,500
			$20,000

These gifts to the Sustaining Fund must be over and above what is given through the local church circle. They will not count on the apportionment of the circle, association or state. This fund is to be made up entirely of *extra* gifts and the sums given in the regular way must not be lessened thereby.

First, then it is asked, that wherever possible the regular contributions be increased and secondly, that every woman who can, will become a sustaining member of the W. B. F. M. S. W. by making a special gift annually of from $5 to $100, to its treasury. That there is a host of such women among our constituency is undoubted.

Are you willing to enjoy the luxuries of life, while some of your representatives on the foreign field are doing without the necessities? Are you able to rejoice in the joys of companionship, while one of your missionary girls is lonely—yes, and overburdened and often improperly housed? Can you look with complacency upon your well-filled table, when you realize that the cost of its luxuries would send the bread of life to some hungering soul? Shall our Master say: "I was an hungered, and ye gave me no meat, I was thirsty, and ye gave me no drink." "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me," or "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"THE ENGLISH REFORMATION AND PURITANISM." BY DEAN HULBERT.

The manuscripts of the late Dean Hulbert selected for publication cover a course of lectures on "The English Reformation and Puritanism," and will make a volume six by nine inches in size, of upwards of 400 pages. The lectures were not written for publication, but they still glow with his magnetic personality and, in printed form, will continue his life-work. After the manuscripts were edited and submitted to Prof. Monerief, he wrote: "I find everything in good shape; and to read these MSS. is like hearing him. They are exactly like him. It seems as if he were here again."

The material is in the hands of the University of Chicago Press, and the volume will be out about the middle of October. It is the purpose of the editor to give the old-time students and friends of Dean Hulbert the advantage of a special price in advance of the date of publication, after which the publishers demand that the net price shall be maintained. Upon request, a descriptive circular giving contents, price, etc., will be sent. Address A. R. E. Wyant, 852 So. Central Park avenue, Chicago.

CHICAGO BAPTIST YOUNG PEOPLE.

FRANK W. VAN KEUREN, Editor.
356 Jackson Blvd. Phone, Polk 2191.

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Vice-President.....William J. Vollmer
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Missionary Movement—Louis Crittenden.
State Relations—Geo. H. Norton.
Editorial—F. W. Van Keuren.

Every Baptist young person in Chicago should be in touch both with our national and state work. It is well to know the heads of different organizations. At the sixteenth annual convention of the Baptist Young People of America recently held at Spokane, Wash., the following officers were unanimously elected:

President, Dr. E. Y. Mullins of Louisville, Ky.; vice-presidents, Principal Archibald T. McNeil of Woodstock, Ontario; Corwin S. Shank of Seattle, and Dr. W. H. Main of Hartford, Conn.; recording secretary, Dr. H. W. Reed of Rock Island, Ill.; treasurer, H. B. Osgood of Chicago. The board of managers was named as follows: Frank B. Yourison, Pennsylvania, representing the North; the Rev. J. W. Conley, D. D., Nebraska, representing the West; the Rev. George B. Macon, Georgia, representing the South, and the Rev. L. S. Hughson, Ontario, representing Canada. Additional members to serve for one year are J. W. Low, Fred A. Wells, John Nuveen, and John H. Chapman, all of Chicago; George Miller, Baltimore, Md.; the Rev. J. T. M. Johnston of St. Louis, Mo., and H. G. Baldwin, Cleveland, Ohio.

SOUTH SIDE DISTRICT.

G. Herbert Bell, President, 6347 Champlin avenue.

E. C. Hawley, Vice-President, 10804 Indiana avenue.

Harry Pratt, secretary, 6814 South Park avenue.

E. C. Wilson, Treasurer, 538 East 41st St.

At the Executive Committee meeting, held July 7, 1907, at which 13 members were present, the work for the year was planned.

Work Committee meetings will be held at each society in the district at least once during the year, and six gatherings of the district were planned for.

The Work Committee will consist of the district officers and a representative from each society, to be appointed by the president of the society. The idea is for every member of the Work Committee to be present at every one of the work meetings, if possible. These meetings will be held as follows:

August 11—Roseland.
September 8—Bethel.
October 6—Calvary.
October 27—Central.
November 17—Harvey.
December 8—South Chicago.
January 5—Blue Island.
January 26—Parkside.
February 23—Windsor Park.
March 15—**Bethany.**
April 5—West Pullman.
April 26—Memorial.
May 17—Lexington Avenue.
June 7—Hammond.

The meetings of the entire district will be viz.:

August 31—Basket picnic at Jackson Park.
October 17—Social.
Thanksgiving Day—Sunrise Prayer Meeting.
February 6—Midwinter Conference.
April 10—Social.

Don't forget the picnic August 31. Let us come together and have a jolly good time and become better acquainted with each other. Your President will tell you where to meet, and what to do, and how to get there. Plan for a gala day. Remember the date, August 31.

The motto for the year is "Plan your work, then Hustle." The work has been planned; now let us hustle and make this the best year, in work for the Master, that the South Side District has ever had.

To do this we must all work together, with one purpose in view. And that is the winning of souls for Christ.

WEST SIDE DISTRICT.

E. G. WALTER, President.

The July board meeting of the West Side Union was held at the La Grange church on the 30th. A bountiful feast was spread by the young people of La Grange B. Y. P. U. The young men, dressed in regulation suits, served the guests with more care than a well-tipped hotel waiter.

Following the supper a short business meeting was held.

The following were appointed committee chairmen:

Membership—Miss Hazel D. Kelly.
Social—Miss Zoura L. Clark.
Missions—Miss Marion Allison.
Junior—Miss Edna Crosby.
Editorial—H. W. Ralph.
Educational—Rev. W. J. Sly.

It was voted to print the year books and to have a September Echo Rally. The place and date of the rally with the names of the speakers will be announced later.

After the business the rest of the evening was devoted to our Missionary work. Rev. Mr. Sly and Miss Marion Allison spoke on the Forward Missionary Movement and brought some splendid thoughts from the study course, which was held at the Geneva Camp July 15-21. Our own Rev. J. M. Moore is head of this great

movement and he has appointed Mr. Lou Crittenden in charge of the work in Chicago.

Miss Marion Allison our Missionary Chairman.

The West District has at the head of its mission's committee one who is in love with her work. Not only is she a hard worker, but she is also a beautiful singer. Everyone was delighted to hear her sweet solo and the many thoughts which she brought from the Geneva Study Course. One of the many thoughts she gave was that mission study is the most broadening of all studies.

First. It increases faith.

Second. It awakens activities in all lines.

Third. It is the nursery of faith.

Fourth. It shows the needs and encourages people to give not only their means but their lives. It brings us in closer fellowship with Christ. Nothing outside of the Bible helps in Christian character building as much as the study of the lives of missionaries.

If you cannot go yourself you can send one week, one month or a year of yourself.

Giving strengthens our faith.

May we not ask what is my duty and what is yours?

God help us to do our part.

Let *Go* be our motto in the coming year.

It is thought well to give the young people the whole educational work laid out by our educational chairman, Rev. W. J. Sly, pastor of the Garfield Park church as follows:

EDUCATIONAL WORK OF B. Y. P. U. WEST SIDE.

Three departments:

I. Missionary.

II. Sacred Literature.

III. Lectures.

I.—Missionary Educational Work.

1. Aim: To stimulate and increase missionary interest, intelligence and inspiration in each local union.

1. Channels to secure aim:

(1) The Formation of Mission Study Classes.

(2) Practical Missionary Benevolence.

(3) Deeper interest in Monthly Conquest meetings.

2. Attainment of Aim through these Channels.

A. By the Formation of Mission Study Classes.

1. This department will be is charge of M. L. Crittenden, of Tabernacle church, who will seek to form a Mission Study Class in each local union in our West Side District in these four ways:

(a) By stimulating and interesting pastors.

(b) By arranging for initial studies.

(c) He will have charge of the missionary lectures available for chairmen of missionary committees or mission study leaders.

(d) He will also plan for a normal teachers' mission study class if desired.

3. Brother Puble, superintendent of missionary benevolence, will

(1) Urge upon unions the distributing of missionary literature.

(2) Talking of a mission station and praying for workers in it.

(3) Supporting a worker from $25 to $50 a year if possible or any part.

BY PRACTICAL BENEVOLENCE

(4) Urging the unions to assist pastor in all benevolences.

C. By deeper interest in conquest missionary course.

4. To further secure the end of our missionary educational work a secretary of the department shall be appointed, who shall correspond with chairmen of missionary committees regarding

(1) The formation of a mission study class, requesting the pastor to suggest a leader.

(2) Allow Mr. Crittenden to present the matter and teach an initial lesson.

(3) Allow Mr. Preble or another to present the practical benevolence plan.

(4) Any other matter of interest to the missionary department of the Union.

(5) This missionary educational work of the district shall also be secretary for Messrs. Sly, Crittenden and Peebles.

Sacred Literature Educational Work.

1. Aim: To stimulate and increase interest in the sacred literature studies and as far as possible form an educational class in each union.

2. Brother H. W. Ralph shall be the superintendent of this department and assisted by Rev. W. J. Sly and two others. He will:

(1) Visit the unions early in September in reference to this work.

(2) Co-operate with the chairman of educational committee to form a class.

(3) Arrange for the sacred literature course lectures and then delivery in the unions desiring them.

III. Lectures this year shall be:

1. Missionary.
2. Biblical.
3. Inspirational.

1. Missionary lectures shall be in connection with the conquest missionary course and the missionary study classes and shall be arranged by Rev. W. J. Sly, Brother L. Crittenden, Dr. Lounsbury and Dr. Thomas.

2. Biblical lectures shall be directly connected with the sacred literature course and for the benefit of unions pursuing the courses, and shall be arranged for by Rev. W. J. Sly and Rev. H. W. Ralph.

3. Inspirational lectures shall be of a more general nature at such time and of such a nature as circumstances require. They shall be arranged by the president, Brother Walters and Rev. W. J. Sly, and shall look to the educational inspiration of the unions of the district.

4. The chief emphasis of the committee will be the formation of mission study classes and sacred literature classes.

Rev. W. J. Sly, Superintendent.

The university preachers at the University of Chicago in August are as follows: August 4 and 11, Prof. Arthur S. Hoyt, D. D., of Auburn Theological Seminary, N. Y., and August 18, Prof. W. J. McGlothlin, D. D., of the Southern Theological Seminary, Louisville, Ky.

THE WOMAN TO WHOM JESUS PAID THE HIGHEST COMPLIMENT.

A Sermon to the Young Women of Chicago.

By Dr. A. R. E. Wyant.

The woman to whom Jesus paid the highest compliment is so well known, and my text is so familiar that it is not necessary for me to tell you her name, or to quote my text. If you do not already know both name and compliment you will very soon recognize the character, and find the text for yourselves.

Jesus, the Saviour, pronounced an extraordinary eulogy on John the Baptist. He testified concerning the Gentile centurion, "I have not found so great faith, no, not in Israel." His three favorite disciples were tacitly commended by the peculiar confidence into which he took them. But you will remember that he reserved his highest compliment for this woman. Never before or after was such a commendation conferred by our Savior on any member of the race. Surely it will be profitable for us to study the life and character of this woman to whom Jesus paid the highest compliment. And I hope that our study of the biographical sketch of her left to us in the Gospels may not only be a help to the young women of Chicago, but that it may do us all good to contemplate the life of a woman so highly commended by our Lord.

I notice, in the first place, that she belonged to a family in easy circumstances and of good position. Farrar, in his "Life of Christ," says that there are certain indications that the family was rich; and Edersheim, in his exhaustive work on "The Life and Times of Jesus the Messiah," says of the household,—"It was, as the whole history shows, a wealthy home." I do not adduce the fact of her wealth as any indication why she was more worthy in Jesus' eyes. It might, however, teach us a lesson of charity in our severe judgment of men because they are possessed of means. From a few sayings and incidents in the life of Jesus, some have jumped to the conclusion that Jesus was hostile to the possession of riches. When the rich young man came and asked what good thing he should do to inherit eternal life, the Savior told him, "Go, sell that thou hast, and give to the poor." He refers to the rich fool whose lands brought forth bountifully, and all he could think of after that was *barns*. In parable, he speaks of the rich man who lifted up his eyes in hell and saw Lazarus in Abraham's bosom. Poor people, with envy in their hearts toward the rich, have often dwelt on this last parable until they have come to believe that the rich man was sent to hell because he was rich, and Lazarus was saved because he was poor.

Anyone who holds such erroneous views of the Scripture would do well to remember that the woman to whom Jesus paid the highest compliment was wealthy. God does not reward men in inverse proportion to the amount of means which they possess, but according to the use they make of the money entrusted to their care. Responsibility goes with riches, but blessing goes with them too. Consecrated riches may increase a man's or woman's usefulness many fold. Every Christian has a right to earn all the money he or she can honestly earn. *You* may possess money, but you must not allow *money* to possess you. You may be rich, and yet meet with the approval of Christ, as did the woman to whom he paid the highest compliment.

I observe, in the second place, that hers was a hospitable home. There are indications in the Scripture record that the disciples of Christ were entertained many times beneath her roof. The wealth and equipment of her home enabled her to extend the grace of hospitality to many. On account of the dignity and position of her family she entertained guests from the highest ranks of society, and because of the kindliness of her heart it was not necessary for the poor to feed only on the crumbs that fell from her table.

The people of this Western land scarcely know what Oriental hospitality means. Perhaps some of us, who spent our boyhood in the country, have some hint of Eastern hospitality. Sometimes I have wished that more of country hospitality might be manifested in our city homes. Not that we should encourage idleness by indiscriminate giving, but that our Christian fellowship might find a fuller expression in our common association in the joys of each other's home life. Let me remind the young women of Chicago that the grace of hospitality needs to be cultivated. It seems to be dying out of many of our city homes.

This woman had many friends. Of course her generous hospitality would be the means of winning friends to herself. She had many guests who were not mere parasites. The Scripture indicates that they were friends who crowded about her to offer what sympathy and help they were able in the most trying times of her life. It is a great comfort to us to have hosts of friends who are ready to rejoice with us when we are happy, or cheer and comfort us when we are sad. This woman to whom Jesus paid the highest compliment had learned the divine art of winning friends to herself—she showed herself friendly to others. Young women, the secret of having many good friends is, be a true woman and show yourself friendly. If you follow the example of this woman you will always be blessed with a large circle of friends, and you will be a blessing to them in return.

This woman was a special friend of Jesus. She made Jesus a special friend of hers, and because she was worthy, Jesus made her a special friend of his. I wish that every young woman might notice the fact that this woman chose Jesus as her friend. And so I would advise every young woman, "Choose Jesus as your friend; not so much for his sake as for your own sake." A certain coarseness of character will generally manifest itself in the life of a woman who lives regardless of the claims of Christ upon her. To the credit of woman let it be said that, as a rule, they are living for a higher ideal than are the men. To a woman Jesus paid a higher compliment than he ever paid to any man. But the fall of the highest is generally to the lowest; and it deserves to be said that while there is no mightier agent

for good than a Christly woman, there is also no more mischievous emissary of the devil than a woman who is thoroughly depraved. "Earth's noblest thing, a woman perfected," but "a shameless woman is the worst of men."

Martin Luther began a letter of condolence to one of his friends who had lost his daughter, by saying: "This is a hard world for girls." Young ladies, believe me, this is a hard world for girls who go forth to fight life's battles in their own strength, and meet its trials and temptations without the help and friendship of the Lord Jesus Christ. But if your strength is linked to the power of the Lord, and you have him as your best friend, you need fear no foe. This woman was a *special* friend of Jesus. Even Jesus did not treat all of his friends alike. There were some, like Peter, James and John, who were admitted to terms of special intimacy with him. It is a good thing to be a disciple of Jesus; it is a better thing to so live as to become a *favored* disciple.

I notice, further, that this was a woman who had shared the sorrows of life. One might have imagined that because she was the special friend of Jesus, she would have been exempted from the burden of sorrow and suffering. Not so. The disciple is not above her Lord. She, too, because of her relation to a sinful race, must be made perfect through suffering. It was not because of Christ's displeasure that she was called upon to share the common sorrows of humanity.

There is a lesson of comfort in this for us all. We often suffer because of our sins; but our suffering is not necessarily the direct result of some personal transgression. We need not despair when sorrow comes, fearing that we have lost the friendship of the Lord. From the New Testament record we learn that this woman, who was the special friend of Jesus, was for days bowed down to the earth with sorrow.

She was a woman of great faith. Her faith was so great that in the midst of the joys of life she did not forget the Lord. and in the midst of the sorrows of life she did not distrust him. There are two seasons in life when our faith is especially tried: when we are on the bright mountain top of joy, or in the dark valley of sorrow. This woman did not forget nor forsake the Lord in either of her trying experiences. Jesus was often an honored guest in her home, and shared the joys of her home life. When in sorrow, she called to him out of her trouble, and in his own time and way he restored peace and joy to her soul. She never lost faith in his power to help her. So you and I need to pray most when we are depressed with sorrow, or exalted with joy; when we are apt to despair because all things go wrong, and when we are apt to forget God because all things go right. We need to be most prayerful when in the valley amid the dark shadows, and when on the mountain top amid the gleams of glory. We need women of great faith today who will not, because of prosperity or adversity, lose faith in Christ.

This woman put emphasis upon the right things in life. This is the test of true womanly character. Does she discriminate between the *necessary* things of life and the things that are unnecessary or only *desirable*? Or does she squander herself on trifles? Does she allow the minor things of life to take the place of the major? Does she allow some of the things which have a right to only *a* place in her life to fill the *first* place? Does she concern herself more about the temporal than about the eternal? A supreme interest in the kingdom of heaven occupied the first place in the life of this woman to whom Jesus paid the highest compliment.

And so, young women, I commend to you the example of this good woman who put the *accent* upon the right things in life. There are many things that may not be unimportant, but be sure that you make the *first things first.* You may be all right as to family and social position; you may be hospitable and friendly; you may even have Jesus as your friend, and yet not always emphasize the right things in your Christian life. Jesus personally commended this woman because of her careful discrimination between the *needful* and the *desirable.*

Moreover, she was a woman of intense Christian love. She delighted to sit at the feet of her Lord and listen to his words. She loved the Lord with all her heart and we read that Jesus loved her, too. It has been truly said that it takes a woman to do any most beautiful thing. And the Scriptures tells us how the love for Christ in this woman's heart, so strong, so deep, so full, so tender, found expression in a deed of love which has filled the whole earth with its fragrance. She poured out her soul in adoration of the Lord, and Jesus said that the little gospel of her loving devotion would go forth with his into all remotest regions of the earth and to time's latest ages.

This is the only recorded instance when he ever predicted the universal earthly fame and immortality of any service of love rendered to him. Thus said Chrysostom in his great church in Constantinople over fourteen hundred years ago: "While the victories of many kings and generals are lost in silence, and many, who have founded states and reduced nations to subjection, are not known by reputation or by name, the pouring of ointment by this woman is celebrated throughout the world." The story of her ministry of love is still being told ever wider and wider. And as the fragrance of her ointment spreads through all lands, it loses none of its sweetness; such is the fresh vitality and self-preserving power with which Christ has endowed a simple act of pure and fervent love.

I notice, in the ninth place, that this woman had a clear spiritual insight. .Bushnell calls it "the insight of love." She followed the impulse of her love to Christ, and made her own name to be held in loving remembrance for having anointed the body of Jesus aforehand for his burial. The disciples, who sat around the festal board that day with Jesus, were looking joyously forward to his speedy triumph over all his enemies, and to the visible establishment of his kingdom on the earth. But, with a clearer insight and a simpler faith in what Jesus had said, this woman anticipated the hour of his departure as near at hand. The disciples did not understand that his words concerning his

approaching sufferings and violent death were to be literary interpreted; but the quick instincts of her deeper love perceived their sad import. And so, with almost prophetic insight, she brings a costly tribute of her love to prepare the living body of the Savior for the tomb.

She was a woman who gave unstintedly to the Lord. Her deed of love was done unto Christ. She poured the precious alabaster box of ointment upon his head and feet as an expression of her all-devoting, unreserving love to her Savior and Lord. Her generosity, like her love, was without stint. Her gift would have cost the earnings of a mechanic for a whole year; but she did not stop to count the cost of her offering. How does this woman's conduct compare with our own? Do we give grudgingly to the Lord? Oh, for such a love in all our hearts, that we, too, may sometimes be guilty of such *commendable extravagance* in our offerings for the Lord!

This woman made her offering without regard to the approbation or disapproval of men. The Scriptures tell us that some of the disciples, headed by the wicked Judas, "had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her." If she had used only a little of that precious ointment on Christ, and had kept the remainder for herself, she might not have been criticised for neglect of the poor. But when the fulness and intensity of her love impelled her to pay this parting tribute to her Lord, strangely, some regarded it as wasteful extravagance. But the frowns which gathered on the disciples' faces and the whispered words of invidious criticism had no effect upon her loving and resolute heart.

As the climax of the beautiful elements of her character, I note that she was a woman not only of firm resolve, but also of deep humility. Surely I need not tell you the name of this woman to whom Jesus paid the highest compliment, nor quote that compliment in the words of my text, when you see her there at the feast in Simon's house, anointing not only the head but also the feet of her blessed Lord. And bending low she wipes those feet with the long tresses of her hair, while the whole house is perfumed with the delicious fragrance.

Young women, such a life is possible for each of you. The fragrance of your deeds of love may also fill the home in which you live, the sphere in which you move, permeate the wide circle of your influence, and ascending to heaven like sweet incense, bring to you the high commendation of the Savior and make your name immortal in the book of his remembrance.

Ordination.—Forty-five pastors and delegates representing twenty-three churches met in the Hyde Park church June 14, 1907, to consider the propriety of ordaining Douglas C. Macintosh. The evidences of a devout Christian spirit and thorough consecration to the Lord's work on the part of Brother Macintosh called forth many warm expressions of approval from the pastors and delegates during the examination. A motion recommending that the Hyde Park Church proceed with the ordination was promptly carried, and on June 16 the ordination service was held at the Hyde Park church. The following brethren participated: Ordination sermon, Prof. E. D. Burton; ordination prayer, Prof. A. K. Parker; hand of fellowship, Rev. J. L. Jackson, D. D.; charge to candidate, Prof. Shailer Mathews; charge to church, Prof. T. G. Soares. JAMES MCGEE, Clerk.
M. P. BOYNTON, Moderator.

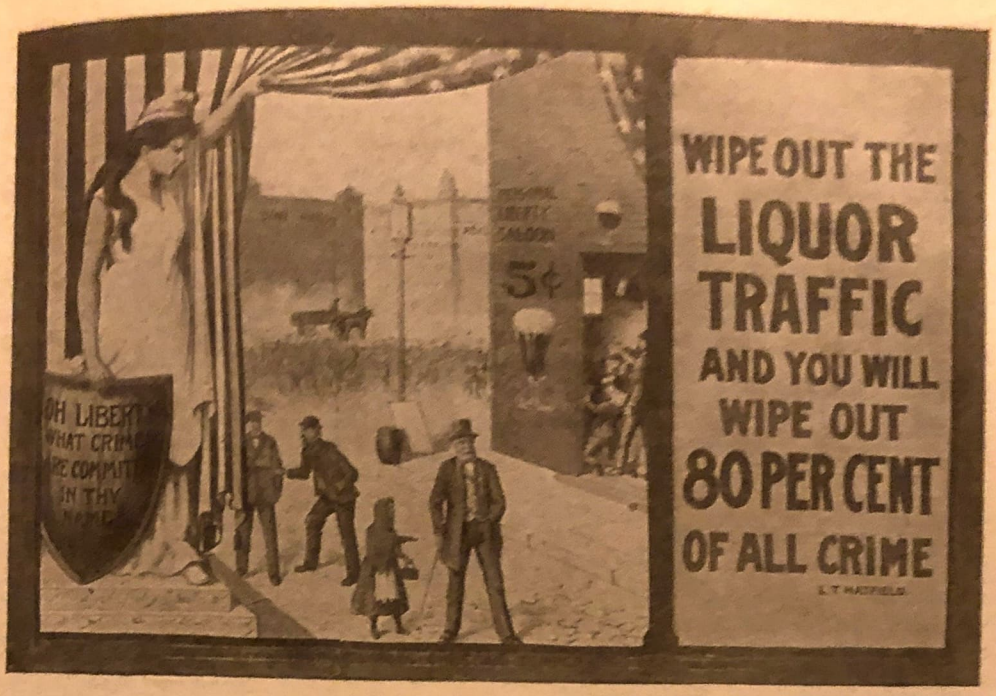
MORGAN PARK ACADEMY RE-OPENED.

The buildings and equipment of Morgan Park Academy, except Morgan Hall and Laboratory building, have been leased by two men: Captain George L. Byroade and Harry D. Abells. There is to be no change whatever in the Curriculum. The faculty consists of the following men: Capt. George L. Byroade, United States Army, Retired, Superintendent; H. D. Abells, S. B., the University of Chicago, Principal, for nine years with the old Academy; Prof. F. M. Bronson, A. M., with it fifteen years; H. E. Jones, Ph. D. (University of Chicago), six years; J. C. Baird, A. B., four years; T. H. Stearns, A. B., two years; Horne, A. M., one year; and R. McKnight, who has just taken his Ph. D. at the University of Chicago. The new school is on co-operating list of the University of Chicago.

Since upon the old basis the Academy had a deficit of over $15,000 per year, not including any returns upon a considerable par of the investment, and now it must be self-supporting, it will be necessary to charge $600 a year to cover tuition in all departments, board, furnished room, heat, light, use of gymnasium, arms and equipment.

It is a generally accepted fact that the boy from the country has an advantage over his city cousin. The farm boy is taught to do things, to do them on time and to bear responsibility. Out of door life gives him a robust constitution. The conditions of city and town home life on the other hand do not naturally train the boy in the habits of promptness and self-control. There often is not much of real worth for him to do about the home. He necessarily receives comparatively little of his father's companionship. Many times he does not realize that before he can command men, he must as a boy, learn to obey. It therefore becomes necessary for our schools to develop qualities in the son, which came naturally to the parent through his early environment.

It is to develop these fundamental traits of character, and to furnish a most excellent form of exercise, that a military department has been added to the Academy. This department is to be a means to an end in the school. The purpose is to develop boys, not reform them; to make men, but not soldiers. The school will not knowingly admit bad boys, and if it finds that the presence of any boy is injurious to his fellows, it reserves the right to separate him from the school. The new management is very much encouraged by the way in which the alumni of the old Academy, the Morgan Park people, and friends of Moragn Park Academy everywhere have rallied to the support of the new school.



CHICAGO TEMPERANCE NEWS.

Edited by Young People's Christian Temperance Union 1104 *The Temple. Editing Committee, Grace E. Levin, Chairman; Mary F. Balcomb, Fred D. L. Squires.*

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Volunteer Workers Bureau meets every Monday at "1104" from 6 to 6:45. Bulletins of latest temperance news from all lands. *Come and join the circle.*

Y. P. C. T. U. Bill-Board post-cards, 3 for 5 cents at "1104."

THE TWELVE BIG EVENTS OF THE MONTH ON THE TEMPERANCE REFORM.

A. WORLD AT LARGE.

1. *The International Convention* Against Alcohol, in Stockholm, Sweden, July 26-Aug. 3, 1907. Delegates from every leading nation of the earth.

2. *Belgium law* prohibiting manufacture or sale of absinthe went into effect July 27, 1907.

3. *Would-Be Assassin* of President of France a fortnight ago turns out to be an *alcoholic* lunatic.

4. *Dr. J. Starke,* author of a ponderous "Defense of Alcohol as a Food and Medicine," which has been a nine day's sensation, turns out to have no standing as a scientist or physician in his native land, Germany, is himself a moderate drinker, his father dying of alcoholism; and the American publishers, Putnam's, admit, when cross-questioned, that they knew nothing of the author or his book, except that they thought it might be a "good seller."

B. UNITED STATES.

5. *Georgia State Prohibition Bill,* passed senate 33 to 7, and first and second reading in House 140 to 30, and date for final passage is set for July 30. Gov. Folk Smith has publicly promised to sign it. Exactly 125 out of 144 counties are already "dry."

6. *Senator Benj. Tillman,* of South Carolina in an interview at Augusta, Ga., July 16: "The Georgia Prohibition Bill will pass. North Carolina will pass a similar bill, South Carolina will follow and go dry as a bone."

7. *Mississippi Liquor Men* admit that the National Liquor Dealers' Association has refused them financial aid which they expected. Bishop Galloway has declared for state Prohibition. W. S. McAllister for ten years the leader of the whiskey forces of Mississippi, has announced his conversion to Prohibition and has issued a stirring address to the voters, advocating state Prohibition.

8. *Judge Samuel A. Artman,* who declared the saloon unconstitutional in a famous decision, Feb. 13, 1907, now, despite the reverse ruling of the State Supreme Court June 6, finds every moment of his sixty days judicial recess taken by cities anxious for a lecture date on that subject, in practically every section of the Union. Every dollar earned in this way he will give to the Committee of Business Men who are pushing to the Supreme Court of the United States a case involving the legality of the saloon license.

9. *Governor William O. Dawson, of West Virginia,* in a leading article in McClure's magazine declares the saloon is responsible for al-

most all graft, gambling and political corruption and asserts it is the duty of thinking people to everywhere emphasize this face.

C. CHICAGO.

10. *Chicago Saloons* are still open on Sunday.

11. *The Bill-Board Campaign* of the Y. P. C. T. U. has attracted wide attention in the press of the city as well as throughout the country. Two more boards have been provided for during the month.

12. *A movement* to compel the summer amusement parks to furnish plenty of drinking water has been started by the Young People, as a result of a thorough investigation of these places by their members.

HYDE PARK PROTECTIVE ASSOCIATION.

ARTHUR BURRAGE FARWELL, Secretary.
230 Adams Street.

On July 3, 1907, Judge Frost denied Frank Goedecke a mandamus against Mayor Busse for a dram shop license at 5008 Cottage Grove avenue, and Goedecke has appealed to the Supreme Court.

On July 8, the city ordered Goedecke to discontinue the sale of intoxicating liquor. This makes the seventh case taken to the Supreme Court from the District (adjacent to the north end of Washington Park) from Cottage Grove to Prairie avenues and 50th to 51st streets. In six of these cases the Supreme Court has decided against the liquor interests, namely:

Mayor Swift vs. Klein; Opinion filed Nov. 9, 1896, 163 Ill. P. 269. (Two saloons cannot be operated by the same person at the same time).

Hinch vs. Mayor Harrison; Opinion filed Apr. 17, 1900, 185 Ill. P. 307. (Hinch was lessee of the old Ed. Smith Roadhouse on 51st street east of Vincennes avenue. Local option ordinance upheld).

Boetter vs. Mayor Harrison; Opinion filed Feb. 21, 1902, 195 Ill. P. 466. (Germania Beer Garden, 51st street and Grand boulevard. Block question decided).

States Attorney Deneen vs. Griesbach; Opinion filed June 23, 1904, 211 Ill., P. 35. (Minor's signature to dramshop petition not valid).

Theurer vs. States Attorney Deneen; Opinion filed Oct. 24, 1904, 211 Ill., P. 296. (Edelweiss Beer Garden case, 51st street and Cottage Grove avenue. Bought frontage not legal. Park frontage has to be considered).

Griesbach vs. The People; Opinion filed Apr. 3, 1907, 226 Ill. P. 65.

Thus after more than twelve years' conflict, every saloon, beer garden and roadhouse has been (at least for a time) eliminated from the district mentioned.

We desire to give great credit to the secular and religious press for their great service in this long contest.

South Shore Country Club—This makes the ninth case which this Association has helped to carry (or has carried) to the Supreme Court, and in all of them that court has upheld the Hyde Park Ordinances. *We desire at this time to publicly acknowledge with gratitude the splendid conduct of many members of the South Shore Country Club, in standing squarely for the enforcement of law against the sale of intoxicating liquor by the club, and in cooperation with this Association.*

There are two other city cases which this Association has helped to carry to the Supreme Court, and both decided against the liquor interests:

Morrison vs. Mayor Cregier; and Krause vs. Mayor Harrison.

This Association (organized July 27, 1890) all these years has stood primarily for the enforcement of law, realizing that an attack upon one district or any ordinance might mean an attack on all.

This Association needs and asks the support of every person living in or interested in Hyde Park. And should it not be the duty of every individual to do what they can for the enforcement of law and to create and uphold a public sentiment which makes for clean conditions around their homes, churches and schools, and in their community, city and country.

WAR ON THE CIGARETTE.

LUCY PAGE GASTON, Superintendent.

You might as well have tried to fight the great Chicago fire with a sprinkling pot as to try to check the cigarette evil by half-way measures. The only hope is to stop the manufacture and sale of cigarettes and cigarette papers by law" was the way Judge Crowe, of the Municipal Court sized up the situation today.

Father Quille, the young Catholic priest who has charge of a home for boys also said to me today, "We have to fight the cigarette day and night as most of the boys have the habit, especially those coming from the John Worthy school.

Those familiar with the present appalling cigarette conditions often ask what help we are getting from the churches in combatting the evil and I am compelled to admit that many are still sound asleep. With very little or nothing being said and no definite organized work being done against liquor and tobacco, is it any wonder that large numbers of the Sunday school boys and girls drift into the alluring places of vice in which the city abounds? With no deep-rooted temperance principles and never having been enlisted as active workers against these evils they are easy victims to the ever present inioxicant and the enticing cigarette.

Total abstinence societies are being formed in their police courts with fine results by Judge Cleland (Protestant) and Judge Crowe (Catholic). If good in extreme cases like these why are they not to be desired in the churches where character is in the making?

The Catholic total abstinence societies now being maintained in many of the leading parishes of the city should have their counterparts in every Protestant church that desires to be the needed power for good in improving the moral condition of the people. And the Anti-Cigarette League in its terrific struggle should have back of it these organized bodies of Christ's followers.

The Boy Magazine for July organ of the National Anti-Cigaret League, clearly outlines the work needed in every church. For further information apply to 1119 Woman's Temple.

COOK COUNTY W. C. T. U.

MRS. EMILY M. HILL, President.

The Loyal Temperance Legion Branch.

The Loyal Temperance Legion is an important department, and is well known as a branch of W. C. T. U. work that seeks to help the children and youth. The L. T. L. of Cook county is doing an excellent work. During the year 13 new Legions have been organized and 31 re-organized. Those re-organized are practically new legions, with new leaders and new members. There are 1,000 L. L. T. members in the county. The Chinese Legion has 14 members. Work has been done this year among the Italian, Bohemian, Polish, Hebrew, Chinese, colored and Scandinavian children as well as American. There are 4 legions among the colored children.

Miss Bessie H. Palmer, the general secretary of the L. T. L. Branch, as well as special organizer has been most sucessful in her work among the children of all tongues.

Some boys and girls who are reared in homes where beer is used every day have signed the pledge of their own accord and are keeping it, and lending a helping hand to others. It stands to reason that children of average intelligence living in unhappy homes will open their eyes, when the important cause of their disagreeable surroundings is presented to them, and determine within themselves to change matters so far as they are concerned. .

When the prescribed course of study is completed, and a satisfactory examination passed, a diploma is awarded. By this regular course of study, which is scientific, ethical and governmental, the boys and girls are intelligent abstainers. It is a fact that many of the leading Prohibition workers of today are the product of the work of the Woman's Christian Temperance Union, through its Loyal Temperance Branch.

"If we save the children today, we shall have saved the nations tomorrow."

A LIFE TERM SENTENCE.

Some few months ago Herbert Spring, a young man of Rockford, left his home in that city and went to Freeport, about 28 miles distant. According to his testimony about the first thing that he did was to go into a saloon and get a drink. He was a minor, but he got his drink just the same. And then a little later on, according to his testimony, he had quite a number of drinks. The result, of course, was that he became insanely intoxicated. According to Rufus M. Potts, he was getting in proper condition of mind to properly celebrate with full appreciation the Birth and Resurrection of Christ, Fourth of July, Decoration Day, etc.

On the afternoon of that day Mrs. Edna Rumelhagen started down town to do some shopping. She was pushing before her a baby carriage, in which her six-months'-old baby sat cooing. Little did this young mother and proud mistress of her home dream of the fate that awaited her. Without any warning whatever she was set upon by the above-named drunken boy, who, in [illegible] imaginary delirium of intoxication, began to fire at her the contents of his revolver, and finally one of the bullets pierced her heart and she dropped dead.

The young lad was arrested and lodged in jail, where, after he had slept off his drunken debauch, declared that he know nothing whatever of his movements. But that did not change the situation. Over in the Rumelhagen home the young husband was prostrated with grief and the motherless infant cried for the young mother that lay cold in death. The result, we can say, directly and positively of intoxicating liquor.

Last week the young man was tried, pleaded guilty, and sentenced to a life imprisonment of hard work in the Joliet penitentiary. The sentence pronounced by Judge Farnand is rather remarkable and we print it in full. It contains some awful warning and some splendid advice. The warning, as in most such cases, however, came too late to prevent the prison doors closing forever upon the life of a young man not yet twenty-one. It brought small comfort or consolation to his heart-broken father and mother, who sat weeping and crushed under the awful tragedy. But it may suffice to cause other young men who are becoming reckless to pause and think.

The sentence is as follows:

COURT TO PRISONER

"During the past five years seven men have been before me charged with murder; four have pleaded guilty, three have been tried by jury. In each case the defendant was under the influence of intoxicating liquor at the time the offense charged was committed, as you were when you committed the crime to which you have entered the plea of guilty.

"Intoxication can not be considered as a defense in this case. The young man who at your age has become a frequenter of saloons and an habitual drinker of intoxicating liquors is almost certain of moral death before he reaches mature manhood. Oh, could I speak to the young men of this nation I would beg of them to shun the saloon; let not its shadows fall upon you; they will blight and finally destroy your young manhood, bring unutterable sorrow to those who love you, and hasten you prematurely to the grave or to a home within the prison walls.

"Two years ago at Dixon a young man of your age stood before me to receive his sentence on a plea of guilty to the crime of murder. What I said to him then I want to say to you now. There are two great lights which should always control the court in a case of this nature—first, justice; second, humanity. I have given much thought in my efforts to determine what justice demands; what humanity asks, in this case. We can not bring back the dead; a life has been taken and the lifeless body of one has been laid in the grave, and if it comes again it must be only when God commands that the earth and sea give up their dead. We are to deal alone with the living.

"During the progress of this trial there has been a picture constantly before us which has caused the court to think deeply of the tragedy of life and the mystery and sorrow of death. Upon one side the mother and father, widower

and child of the one who sleeps; upon the other the mother, father and other members of your family; all sorrowing, some for the dead, others for the living; and it is difficult to determine which of the sorrowing ones suffer the greater grief. All this has come because of your cruel act. But through and beyond the dark clouds of sorrow and the tears of grief the court must look alone to the evidence and there search for the light which leads to the right.

"You are a young man just having passed your twentieth year. In law you have not yet passed from the scenes of childhood to the more dignified and responsible one of manhood. Yet you have mental powers sufficient to discern and follow the right and to know and fully understand the consequences of such a crime as you have committed. She whom you shot to death was younger than you, yet for a brief time she had borne that almost sacred name 'mother.' Her heart, which beat in love for her first-born, was pierced by a bullet fired from a weapon in your hand the breast that gave nurse to her infant child was chilled and she slept.

"'My God, my baby, I am dying,' were the agonizing and pathetic words which fell from the lips of your victim just before she passed into the valley where the shadows of life faded away and the twilight of eternity broke upon her. Those words will at times ring in your ears until the morn of that day when you, too, must pass into that valley, and if the light which then breaks upon you from the further shore is radiant with hope it will be only because an offended but all-wise and merciful God has forgiven you your awful sin.

"Under the sentence I am about to impose you shall have ample time while in prison to think of the past and meditate on the future. Day by day, week by week, month by month and year by year, until the sands have run out of the dial of your life, you shall wear the garb of a prisoner; the narrow walls of the criminal's cell shall be your abiding place. When the iron gates close behind you the beauties of life and the grandeur of nature shall be hidden from you, and home and mother will be only memories. But let them be sweet memories. Remember the teachings and virtues of that mother whose heart is bleeding with agony today. Her love will follow and bless you in your darkest hours. I sometimes feel that a mother's love has in it a spark of divinity. I know not the time nor place when or where the love of a pure mother will not enfold her child. Under the influence of that love prepare yet to live according to her teachings and her prayers. There is a God in heaven whose infinite power and tender mercy can and will penetrate the gloom of a prison cell. His power enables Him to search and know the human heart. You have transgressed His laws. He alone can give you solace in the coming years of grief.

"It is the sentence of this court that you be imprisoned in the penitentiary at Joliet for and during the term of your natural life, the first day of that imprisonment to be in solitary confinement, balance of the time at hard labor, and that you pay the costs of this prosecution."

ALCOHOL AND THE HUMAN BODY.

About seven years ago Bennie Nichols, a fourteen-year-old schoolboy, was carelessly handling a gun. It was accidentally discharged and a heavy charge passed through his arm, almost tearing it from the body, shattering the bone in several places and lacerating the flesh until it hung in strips from the bone. An old soldier who helped to care for the boy until the doctor could get there said he never saw as sickening a sight upon the battle field, or saw as fearfully a lacerated wound.

When the doctor came he made immediate preparation to amputate the arm. The boy begged piteously that it might not be cut off. Moved by his pleading, the physician took the father to one side and said to him: "Mr. Nichols, if that were any other man's boy in this whole township I would amputate that arm at once as the only chance to escape blood poisoning. But I know you never touched beer, whiskey or tobacco in your life. You gave your boy pure blood, and you have brought him up in the same way. I take the chance. Watch him closely, and if blood poisoning appears we'll remove the arm at once."

The boy's arm healed perfectly, though frightful scars will always mark it. Repeatedly the doctor has told him: "Young man, you can thank your father for your good fortune. If there had been any alcoholic taint there you'd have had but one arm now." This boy is our own nephew, and we know these facts to be exactly as stated.

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DEPENDABLE CHURCH MEMBERS.

Our churches are in the midst of hot weather conditions. There is but a handful at prayer-meeting, a smaller number in the Sunday School and a reduction in audiences most discouraging to the minister who finds inspiration in speaking to full pews. This is the season when many men prefer the Sunday newspaper and an easy chair on the back porch, in shirt sleeves and slippers, to a seat in church; when men are unusually tired until after the last church bell has rung; when a four-mile tramp in fishing along the lake shore is less wearisome than a half-mile ride to services; and when, whatever weariness it means on Monday, a strenuous Sunday automobile ride through several counties is so much more uplifting to mother and the girls than having part in Sunday School.

This reduction in audiences, however, is the boiling-down process which leaves a residue of the dependable people in church activity. For in every congregation there is this class of faithful men and women. They are the members who make little of loud profession but live quietly and consistently. They support the preacher to the last moment, praying for him and viewing his oftentimes many shortcomings with Christian charity. They give liberally, and many to the point of great sacrifice, for the maintenance of the church life. They attend the church services faithfully, even when to do so means renunciation of ease, comfort and convenience. Their lives are, in short, the strong timber for keel, hull-ribs and mast without which the ship abides not in the driving storm and beating billows.

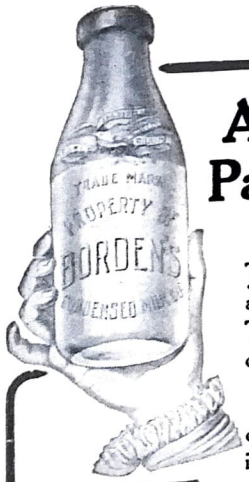
Reduction of audiences, then, means a revelation of that element in the church membership which is most of worth. Church success is determined largely by the class of people into whose hands the work of the church is committed. Sunday Schools do not thrive in the hands of weaklings, procrastinators, or unfaithful men. Christian Endeavor societies have little power if leaders are ignorant, careless, or inefficent. The prayer meeting will fail if church officers lack energy, initiative and resourcefulness. The men's club will go to pieces without the faithful attention to detail and the work of enthusiastic members. We need dependable church members, the kind who emerge oftentimes in the elimination process of the summer slump. Reduction in audiences sometimes spells opportunity for the discovery of young men of sturdy character and young women with a strong sense of duty who may become of untold value in the work of the pastor and the church.

When, therefore, brother minister, you face a small audience and feel faint-hearted, or, more probably inclined to scold, rather thank God for dependable men and give place to appreciation of strong souls whose enthusiasm is not melted by summer and whose faithfulness abideth forever.

R. L. H.

ITS NATIVE AIR.

"It is not a strange thing for the soul to find its life in God. This is its native air. God as the environment of the soul has been from the remotest age the doctrine of all the deepest thinkers in religion. How profoundly Hebrew poetry is saturated with this high thought, will appear when we try to conceive of it with this left out. True poetry is only science in another form. And long before it was possible for religion to give scientific expression to its greatest truths, men of insight uttered themselves in psalms which could not have been truer to nature had the most modern light controlled the inspiration. 'As the heart panteth after the water-brooks, so panteth my soul after Thee, O God.' What fine sense of the analogy of the natural and the spiritual does not underlie these words. As the heart after its environment, so man after his; as the water-brooks are fitly designed to meet the natural wants, so fitly does God implement the spiritual need of man. It will be noticed that in the Hebrew poets the longing for God never strikes one as morbid, or unnatural to the men who utter it. How joyous a thing it was to the Hebrews to seek their God! How artlessly they call upon Him to entertain them in His pavilion, to cover them with His feathers, to hold them in the hollow of His hand or stretch around them the everlasting arms!..... There is a brief phrase of Paul's which defines the relation with almost scientific accuracy—'Ye are complete in Him.' In this is summed up the whole of the Bible anthropology—the completeness of man in God, his incompleteness apart from God."—*Henry Drummond.*



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"FORGET IT."

By Rev. Charles Stelzle.

No man can accomplish great things unless he is an optimist." But what does that mean? There are some folks who call themselves by that name,—although there is usually another "ism" attached to their beliefs,—who have adapted mottoes something like the following:

"Forget it."

"There is no evil."

"Look happy and you will be happy."

"You can conquer any situation if you smile enough."

"God's in His Heaven all's right with the world!"

Sounds rather pretty, doesn't it? There is a certain amount of truth in these little "sunshine" opiates, but what are the facts?

In the first place, there are some things which would be criminal to forget, because there is evil. Looking happy and smiling is a very fine antidote, but we can't all be "Happy Hooligans," and most of us don't want to be. We'd rather be real men, leaving the tomato can and the scrubby beard to those who enjoy that sort of thing.

There is sin in the world. There is tragedy. There is suffering. Hundreds of thousands of children are in mills and factories who should be at home or in school. There are slums, with their hell-holes. There are saloons, with drunkenness and brutality. There are underfed and overworked men and women in our great cities. Will the rosy-posey doctrine of the long-haired man and the short-haired woman doctrinaire smile these away?

"God's in His Heaven"—yes, but all's not "right with the world." It's going to be right, and that's why we can well afford to be optimists,—but not the kind that expect to usher in the millennium by a smile. There is work to do, and fighting, too. It is a work and a fight that requires red-blooded men. It is a task that has the assurance of success, because God is in the heavens. It is a great thing to realize that it is his task, working through us. We are commissioned to it. That should give nerve to the arm, and power to the blow of every fellow who has taken upon himself his share of the task of helping to redeem the world from the particular evil which he sees most.—*The Interior.*

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today, he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate, to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel!

On the previous afternoon he met a friend and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented him. Peeling off a bill, he handed it to the lad and gave him a nickel tip when he brought back the change. *A nickel for the Lord* and a *nickel for the waiter!* ....

And the man had his shoes polished that same afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord!

Who is the Lord? Who is he? Why, the man worships him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant!

And what is the church militant? The church militant is the church which represents upon earth the triumphant church of the great God.

And the man knew that he was but an atom in space and he knew that the Almighty was without limitations; and knowing this, he put his hand in his pocket, and picked out a nickel and gave it to the Lord!

And the Lord being "gracious and slow to anger,' 'and "knowing our frame," did not slay the man for the meanness of his offering, but "gives him this day his daily bread."

But the nickel was ashamed if the man was not. The nickel hid beneath a quarter which was given by a poor woman who labors for a living.—*Selected.*

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"THE NONSUCH PROFESSOR."

BY REV. WM. SECKER.

[Sentences taken at random from a most remarkable book.]

God is nearer to us than we are to ourselves.

Sounding souls are seldom souls that sound.

A harp sounds sweetly, yet it hears not its own melody.

He that deems his yoke heavy, will not find his crown easy.

We live by dying to ourselves; and die by living to ourselves.

The pot of malice should not stand on the fire until it boils over.

This world is very large in our hopes but very small in our hands.

Saints should resemble a spire steeple, smallest where it is highest.

Sin is pleasant but unprofitable. Sorrow is profitable but unpleasant.

The dial of our faces does not infallibly show the time of day in our hearts.

That jewel must needs be glorious in the sun which glitters in the shade.

He who freely gives his image to us, must, of necessity, love his image in us.

We murmur because we are in want, and therefore want because we murmur.

It is dangerous to smite those with our tongues whom God has smitten with his hand.

There are many that blush to confess their faults, who never blush to commit them.

Seeing all things are lawful to Cæsar, therefore it is less lawful for Cæsar to do them.

Our first fall was rising against God; but our best rise is falling down before Him.

When I consider that our hearts are no softer, I wonder that the times are no harder.

The water without a ship may toss it, but it is the water within the ship that sinks it.

He that takes up fire to throw at his adversaries, is in great danger of burning his own fingers.

A sinner can do much evil, but he can suffer more; a saint can suffer much evil but he will do none.

A saint is not free from sin, that is his burden; a saint is not free to sin, that is his blessing; sin is in him, that is his lamentation; his soul is not in sin, that is his consolation.

Were it not for sin death would never have had a beginning; were it not for death, sin would never have an ending. To be too intimate with sinners is to intimate that we are sinners.

In a mountain the law was propounded to Moses; in a mountain the law was expounded by Jesus; the former to a man of God, the latter by a Son of God; the one to a prophet of the Lord, the other to the Lord of the prophets.

RAINY DAY PREACHING.

This capital story of Dr. Payson is related by the Michigan Christian Advocate in advancing the idea that people who go to church on rainy Sundays are entitled to the best preaching of which any pastor is capable, adding that the late Dr. W. H. Perrine always made a practice of preaching the greatest sermon he could command when the day was stormy and the audience slender. It is a fine habit. It may cost a preacher some effort to form it, but it will pay in the end. There is one decided advantage in it, namely, application of truth can be more successfully made to a few than to many. Dr. Payson, on going to his church one rainy morning, was met at the door by a negro, who asked if Dr. Payson preached there, saying he had been advised to come to his church. "Upon that," said Dr. Payson, "I made up my mind to preach my sermon if nobody else came." Nobody else did come, so the doctor preached to the old negro. Some months after he happened to meet the negro, and stopping him, asked how he enjoyed the sermon that stormy Sunday. "Enjoy dat sermon," replied the old man, "I 'clar, doctor, I nebber heerd a better one. Yo' see, I had a seat pretty well up in front, an' wheneber you'd say somethins pretty hard like gin de sins ob men, I'd jess look roun' fer to see who you's a-hittin, an' I wouldn't see nobody on'y jess me, an' I says to myself, he must mean you, Pomp, you's such a dretul sinner. Well, doctor, dat ar sermon set me thinkin' what a big sinner I was, an' I went an' jined the church down home. Now I'se a deacon."

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PLEASING HIS MASTER.

The Christian Work and Evangelist gives this incident as told by Dr. William M. Taylor, the beloved pastor of Broadway Tabernacle, New York, and related in his prayer meeting one evening. He spoke of a butler in the establishment of a great earl who lived in Scotland. The butler had under his charge a pantry where all things belonging to such an apartment were stored away when not in use, and where, arranged on the shelves, was kept the silverware belonging to the house. As the earl was a very observing man, he noticed at one time that a wonderful change had taken place in the manners and conduct of his butler, which he had not been able to account for. On a particular occasion Lord C., with a few other guests, was dining with the earl. Just before finishing the repast, Lord C., noticing the extraordinary cleanliness and brilliancy of the silver, said to the earl: "Where did you ever get such silver?" The earl answered: "It is my butler who has given it such unusual polish. He is a strange man. Come into the pantry with me and look at the reserves." They stepped together into the pantry, and the butler was there. After Lord C. had admired the arrangement, the nicety and the brightness of the silver vessels, he turned to the butler, and asked George Henry, "Why did you take all that pains?" "Well sir," said George, "I will tell you. After I became a Christian and joined the church, I kept thinking how I could best please the great Master. It occured to me that I might do it by trying every day to do my work better than I had ever done it before; and that is what makes the silver so bright and clean." Lord C., who was a friend of Spurgeon, when he went to London told him of the incident, and thought it a remarkable result to be produced by becoming a confessed follower of our Lord. Spurgeon soon after sent up to Scotland a friend with the request that he look up this butler, and if possible get him to come as a helper in Christian work. He came, and Dr. Taylor said that Spurgeon confessed that he brought more people to Christ and into his church in London than any other of his workers. He called him his "hunter," because he exhibited the fidelity, the persistency and the thoroughness which appear in the successful chase and were indicated by the Scotch incident.

"ALWAYS ABOUNDING."

Paul was fond of using large words when speaking of the privileges and duties of Christian life. It was not that the words were long and hard to pronounce or understand. It was quite the opposite. The words themselves were apt to be short and easily understood, but they stood for great and wide and long things. They were great words not in the sense of filling the mouth, but with the power to fill the mind and the heart.

Such a word is "abounding." It has the largeness of the ocean about it. It has the free range of the mountain in its atmosphere. It carries one out to the wide plains where there is no restriction to the liberty. The word means "without bounds." It is the great sea rather than the pint cup. It is the wide universe rather than the imprisoning room. It is the King's treasure rather than the beggar's dole. It is the grace of God poured out without measure into the heart of the Christian, and it is the grace of the Christian manifesting itself in loving and continuous service for the sake of Christ. It seeks ever for enlargement. It tries not to save self, but ever to be more and do more. It breaks down the bounds of contradiction and confinement, and diffuses itself like the sunlight that floods all the spaces.

Here is the ideal for Christian life. It is not to be selfish and contracted, but large, active, abounding in all that is good and lovely and gracious. Thus is it to be with our prayers, going up to the throne of Grace for great and and wide blessings. Thus it is to be with our affections, taking in the whole wide world and bearing it before God in our desires for its salvation. Thus it is to be with our labors for the advancement of the interests of the kingdom of Christ, as we use our powers with unselfish stint, seeking to accomplish great and lasting results over which we shall rejoice in the eternal world. Thus is it to be with our giving, and though in our poverty we may not be able to give what we would like to bestow, yet God will make even that which is not to be as though it were, and will make his blessing enlarge the results of that which we gave in faith and love.—*Herald and Presbyter.*

THE JEW.

The anomaly of all history is the modern Jew—hated, but feared; persecuted, but respected. 'They are as distinct today as when they came out of Egypt, or returned from Babylon. Roman, Goth, Spaniard, Italian, Englishman, all in turn, and church or state, separate or combined, have in vain exerted their cruelest ingenuity to extirpate them, or blend them beyond the possibility of recovery with the Gentiles." Empires have passed away as a shadow, leaving behind them only their names. They have perished and their places know them no more. But the Jews are still there, standing apart from all other races, as in the days of Jesus Christ, one distinct and unique family in the midst of the confusion of all others—rich, though a thousand times despoiled; increasing in numbers and more united than ever though scattered by a tempest of eighteen centuries to the extremities of the globe.

The Jew is at once an enigma and a miracle. What is the key to the enigma? the explanation of the miracle? the facts as recorded in the Old and New Testament. No other testimony is needed to corroborate the truth of these records, the argument is capable of large expansion and direct application to the question at hand. One thing, at all events, seems clear. If the hand of God has touched in a peculiar way any nation in the progress of the world's history, it is the nation of the Jews.—*The Biblical World.*

GROWTH OF THE ENDEAVOR MOVEMENT.

All Christian people rejoice at the growth of the Christian Endeavor movement, and general congratulations are being exchanged over the successful convention—the twenty-third annual international convention—which was held in Seattle beginning July 10. A great crowd of enthusiastic Endeavorers from all parts of the Union gathered in that growing Western city, in company with many foreign delegates to hear reports of the progress made, to compare views as to the best methods to be employed in the future, and to reconsecrate themselves to the greatest work in the world—that of teaching and living the doctrine of Jesus Christ, the only Saviour of men. It was fitting that the sessions of the great convention should be ushered in with the rendering before 8,000 people packed in an immense tent erected for the convention, of the magnificent oratorio of the "Messiah" by Handel.

It was fitting, too, in every way that the beloved "Father Endeavor" Clark should be re-elected president. This was a matter of course, and more than a matter of course, since it was intended as a just recognition of the great service that Dr. Clark had rendered to the Endeavor movement, first of all by initiating it, and besides by giving it the benefit for many years of his fostering care and matured wisdom. Long may Dr. Clark be spared to watch over the developing of Christian Endeavor! There may be rocks ahead, past which his wisdom will be needed to guide the movement, and there will be need always for the benediction of his loving sympathy—nor should Mrs. Clark be forgotten in this tribute of affection accorded by Endeavorers.

The biennial report read by General Secretary Shaw showed that the growth of the society has been rapid. There are now 3,456,900 members, and in the last two years the gifts of the society to various benevolences have aggregated $4,378,920. Mr. Shaw said in part: "My predecessor as general secretary, Von Ogden Vogt, reported at the Baltimore convention 66,772 societies in all the world. It is my privilege to report the present net enrollment of 69,138 societies, a net gain of 2,366 societies. Of these 47,761 are young people's, 2,265 intermediates, 18,947 are juniors and the rest are floating societies and other classes, with a total membership of 3,456,900."

The last two years have witnessed the beginning of plans for the erection in Boston of an international headquarters building as a memorial of the first quarter century of Christian Endeavor service. Strong efforts are being made to raise the funds needed for that purpose. Mr. Shaw said regarding this project: "This movement ought to meet with the enthusiastic and generous co-operation of every Endeavorer and every friend of Christian Endeavor. With Christian people erecting, by their generous gifts, $250,000 and $500,000 Y. M. C. A. buildings in every leading city, surely it is not unreasonable to ask the Endeavorers and their friends for one building for all the world, for the movement in whose ranks are being trained the members of the church of the future, and those who are to be leaders in all our great religious organizations.

A notable feature of the convention at Seattle was the announcement that President Roosevelt, who sent a letter appreciative of the Endeavor work, has accepted honorary membership in the Endeavor Patriots' League. The President Roosevelt said in his letter: "I wish you God-speed in your work, because the Christian Endeavorers are working for the things that are vital to the soul, and I believe that they can do much that is of the very greatest value to the cause of good citizenship, for in the last analysis the fundamental requisite of good citizenship from the standpoint of the country is that a man should have the very qualities which make him of real value in the home, in the Church, in all the higher relationships of life."

Every foreign country, without exception, reports progress in Christian Endeavor work. One of the most notable events is the organization of the European Christian Endeavor Union, whose president, the Rev. John Pollock, was present at the Seattle convention. The organization of that Union will mean much, it is thought, for the advancement of Christian Endeavor on the Continent. Another event of great significance and of far-reaching importance is the enlargement of Christian Endeavor activities in South America, through the visit of President Clark, who has just returned from a four months' campaign in the "Neglected Continent," as it has come to be called.

Christian Endeavor faces the future with high hopes. Its extensive growth has been phenomenal and very gratifying to its founders. Now is the time to emphasize the intensive life of the movement, and to deepen the spiritual experience of all Endeavorers whether active or associate. The quantity is there, but the quality might be improved. If an earnest effort be made along this line it will have results in spiritual quickening and social service which will astonish the world.

HOW A LIFE WAS SAVED.

In prosecuting times a Covenanter was running for his life. He came to a lime kiln, into which he entered to conceal himself from the soldiers that sought his life. He no sooner entered than several spiders began to weave their web over the mouth of the kiln. Then a strong wind arose, and the dust in clouds came and covered the spider's web. When the soldiers came up and searched they could not find the fugitive Covenanter. One of the soldiers said to the captain:

"Perhaps he is in there."

"You fool," replied the captain, "how could he be? That spider's web covered with dust has been undisturbed for an age. If he has gone in there he must have broken through the web."

And so they passed on, and the man was saved. The kiln, the spiders, the wind, the dust, were "God's hosts." Put your trust in God, and be one of his hosts.—Read Psa. 148. —*Christian Globe.*

SELECTIONS FROM SUNDAY SERMONS.

The imperious call of the future, to the church of today, is for mighty men and women. The call is insistent that we bring up, that we produce, in our Sunday school, men and women who have been touched by the fires of Pentecost.

We are living in perilous times which yet are throbbing with opportunity.

There is the serious peril of forsaking the word of God.

In the too-great prosperity of our times there is great peril.

We must know the Book; we must get back to the great underlying principles of the Bible.

The future demands men and women who have been immersed in the spirit of Christ's struggles in the wilderness, in Gethsemane and on Calvary.

There is danger in the lust of numbers. Consider the possibilities of just one soul.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

The new testament is pervaded with the fulfillment of the expectancy and promise of the old testament. Jesus was conscious that he was being misunderstood. "Think not," he said, "I am come to destroy, *but* to fulfill."

The law of God is not something which makes an intrusion into human life but it is absolute and cannot be avoided. God made these laws because they filled human nature and were good to govern our lives by. Everything God forbids is sinful and the Code of Sinai is but the expression of those laws for individual lives.

Jesus comes to destroy that which militates against the soul and set man free, as the surgeon and physician seek to destroy the disease that threatens to destroy the body.

The obligation to live the pure life rests as heavily upon the non-Christian as upon the Christian.

"Redeem the time."

Buy up the opportunities.

Give strictest attention to the best things.

Youth is supremely the time of opportunity for moral victories.

"I have chosen you."

Jesus chose his disciples; they did not chose him. The purpose of that choice was service.

There is *election,* but God does not make favorites. He elects, not to salvation. but to service; not to quiet repose, but to suffering.

"Lest We Forget"

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